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Monastery of the Seven Rays

The Monastery of the Seven Rays,

IInd Year Course in Sexual Magic

Introductory Paper or Letter I. to preface the lessons.

"WHEREIN DOES SEXUAL MAGIC OCCUR ?"

Today, we are living in a world which is undergoing a Transformation in its magical and occult thinking. It is longer possible for anyone to hold on to those concepts which have been proven by higher minds to be both false and dangerous. Now, we must come to face the two greatest areas which give rise to all of the problems which plague the human being in his quest for perfection. I refer to the domain of sexuality.and to the domain of memory. All of the major problems of the human quest can be traced back to either sexuality or memory, where the power, which is of an entirely astral or occult nature in both is weak, then the voyager of the astral is weak in his capacity to attain to the grandeur of the divine vision. Yet, make no mistake, I do not refer to physical weakness, but to an entirely astral esoteric lack of magical force. I do not refer to physical impotencia, but to ignoranti occulta. which is an entirely different matter. For if the seat of the soul is in human sexuality, as ancient magic and modern psychoanalysis seemingly affirm. then the seat of the world of spirit is truly in memory, which is the most magical of man's natural powers, and yet at the same time it is the most materialistic of his spiritual capacities and drives. Thus, memory is caught between spirit and matter, and just as sexuality seems to place man between animal and angel, so the true student of occult and esoteric science must by all means take upon himself the true occult discipline which links both sexuality and memory in the wonderful synthesis of yoga, ere he perish in the abyss of nothingness and chaos. for such is the choice placed before all human beings who seek to walk the path of enlightenment.

Sexuality and memory both depend upon images which are at once visible as words and sentences, such as the images, symbols, or sigils of the language of these lessons. -- magical worlds revealed through technical words -- as for example in the classical systems of memory and mind training, as in sexual literature, which seeks to convey the impressions of sensations by means of carefully descriptive passages, and which are "seen" by the total impression of the visual image within the human brain. The images of sexual magic being more visible, are more vivid by reason of interest than those of say "cosmographical metamathematics", and other less immediate-to-my-body subjects. Thus, by means of even the most abstract sexual images man becomes aware of the external world of impressions and sexo-magical realities, as well as by means of memories of things and persons, stimulated as it were through the sense of sight, through the light of intensified imaginatio or through recall of those matters of associated imaging -- which having been once perceived by the sense of sight, perhaps constructed by sexual fantasy, are never lost to the inner world of memory. In every instance, when the magician seeks the transformation of these faculties by means of some appropriate methodology -- he too must use the images, which are the most suitable to convey the living impression of the sexual experience and of the memory of past

experiences and sensual gratifications. Therefore, any science of sexual magic and magical memory must be built up around the notion of a sexual memory system of images, and this we are doing by means of our analysis of concepts, which are both vivid as memory seals and sigils, a system of sexual and bodily correspondences of most intensified memory, which is the system of those representative elements, or clusters of ideas. which form together the yoga, whose web of sexual and memory magic, by constant use of the word "sexual" to modify, to intensify, to render more and more vivid, to concretise, and to lead the mind to associate sexual experience in order to understand the most abstract notions, -this is the mental yoga of sexuality, whereby the concreteness of association gives tangible and direct meaning to the abstract.

If the magician and his element of the image form one part of reality, this system in his mind should represent as a seal the association of various ideas and images of a sexual and remembered experience. Further images come to add the elements of interpretation, for the experiences are being constructed, interpreted, and begin to grow under the influence of constant association with the sexo-magical parts of life, with the sexual areas of the human body, and the interpretation of various images and ideas as memory seals by means of the elements of philosophical category, principle, law, or residue of analysis as the next most important feature in the development of the experience of validity. How we interpret our experience is fundamental, for it is mainly by means of the method of implication known as association that the true master mind and memory power of sexual magic is constructed. Not so much by skin to skin contact, but rather by idea to idea, one pattern of thought linked delightfully to another. Please note the dual nature of sexual magic, for it is intended both as a physical form of magic, however refined, and as a mental system of superior yoga. We can still and most reasonably claim this as sexual magic, for by sexual magic we intend in our teaching that a third element, the energy for the system of magic which we are advancing is in reality sexual in the ultimate and metaphysical sense, so that the whole of our teaching is simplified psychology, so that after the seal or the vivid image in memory, and after the categories, which follow upon the seals, there must come some wild and terrific energy -- this time of an entirely sexual nature -which drives the system of magic as some type of occult "fuel". Lastly, however, there is the magician and his magical reality of Being, which is the universe as the place wherein sexual magic does occur, by means of energies, categories, and images, in a definite sequence of hedonic tones and radioactive magnetisms. The entire system of the world is therefore structured according to such an exact plan that only our brotherhood has been able to develop the techniques for entering into this ultradifficult research programme. The Monastery of the Seven Rays, having been appointed custodian and guardian of sexual destiny, and consequently by means of these lessons, we very seriously intend to give forth the most elaborate and yet exacting system of cosmic magic ever conceived by super human minds -- and our minds are fully human, -- which for all practical purposes, has such.a very practical purpose in teaching fellow human beings, fellow sexual realists what may be considered without doubt to be the absolute key to power and magical consciousness, whereby he -- i.e., man, -- is able to define his own destiny and life, as well as that of the entire cosmos, or that section of existence which shall be appointed unto him for his rule and occult responsibility. This we say to show that the universe moves according to a most wonderful occult plan and according to a definite system of magical control, which the gods without folly and mumbo-jumbo gave to the capacities of man as the sexual realist, prior to their departure for realms of bliss and ultimate detachment.

Let us review what we have been saying before passing on to something even more complicated and yet even more exciting than simple psychology. The elements of magic are to be found in consideration of four matters, which are thought to derive from the world of experience and which constitute the entire second year course of the Monastery. These are as follows:

1. consideration of images, words, vivid seals, sexual sigils, or elements which recall experiences past to the present life-subject and life-style. These elements represent the concrete amid the abstract of sexual memory and magic through visible association, of visualised experience, of the elements of consciousness in concrete form, and serve to function at the level of direct perception (when something like "sexual" is read in a lesson) and imagination (when something like "transcendental pornography" suggests any number of meanings).

2. Consideration of what is done to these images by means of categories of construction and interpretation whereby the lesson subject matter is desribed for understanding and explained as to its function in context. Such processes function to give meaning to the seals of group 1, and which serve to provide us with a manageable form, magically understood whereby the sexual energy of the world which will provide the drive and the force behind our system of magic is directly experienced. There are various systems of categories, and we will use four, eight, sixteen, etc. that is to say the basic structure or set of groupings with which you are familiar from the first year's course.

3. Consideration of the sexual energy of the universe which can only be grasped through the categories of magic and which serves as the underlying substratum of the whole field of esoteric science when it is understood in profundity. This energy or force can only come forth by means of the evocation and invocation of the categories, group 2, and then manifest itself in terms of the images, group 1, which together form a sexual system of reality as memory. It is our view that memory and sexuality are twin aspects of the same cosmic force which transcends in some wide and very obscure manner the attempts of even myself to capture fully to the limit of manifestation of this cosmic essence. This seems to suggest the reality of the next element.

4. Consideration of the cosmic essence of being, of which the universe is a manifestation, for it is my own view, based upon research and tradition, that the universe as a system of existence has certain qualities which can be explored many times. Sexuality and memory rise

immediately to the surface, so to speak, now -- but later we know that there will be something entirely different to present itself for our consideration.

This last point of course brings me to what I had in mind when I mentioned something more exciting than elementary sexual magic. This is of course what we will be able to explore once we have constructed the instruments of sexual magic as research materials to be used to deepen our understanding of the principle discussed in group 4. By this I mean that we are moving more and more out from the confinements of the traditionally occult sexual conceptions. I do not need to tell you that this has happened already in the first year's course, for we have taught you many things never before given out and we have intentionally withheld the teaching of

much that has been disproven by our own occult and sexual research. We have charted an entirely new course in occult teaching because we are the teachers of the sexual tomorrow and we do not believe in continuing the follies of the past. In order to present our researches, however, we have had to make certain divisions in the subject-matter of magic. Thus, in the 2nd year course, which is sexual magic with the presence of memory development and the master-mind system, if the lessons in sexual magic are studies and understood properly, the emphasis will be found to be on the elementary aspects of sexual magic.---In the 3rd year course, which is the advanced sexual magic, or power, the use of magnetic magic and magnetic materialism to:

Part 1. present for understanding the magical structure of spacetime and electro-magnetism;

Part 2. present for understanding the structure of sexual probability and the speculative-mandalas of metamathematics;

Part 3. present the magnetic controls of sexual probability for application;

Part 4. present the practice of magnetic control by means of twohundred and fifty-six sexual probabilites;

will serve to show that memory development and sexual probability are one and the same reality, and that in place of the prediction of the future, the monastery will teach the method of control of the future through the sexual analysis of time and events in time.

As our lessons develop in your minds, in order to develop your mind you will find that there are realities much deeper than anything which you might have thought to exist. What you thought was the beginning of understanding now will become the end, but this end will become by research and teaching a new beginning, so that by means of magical growth and development under my direction you will enter into entirely different and new worlds of sexual possibility, which exist, and which demand our attention just as the same old occult teaching seems to hold the attention of the unenlightenmed majorit of the worlds occult students.

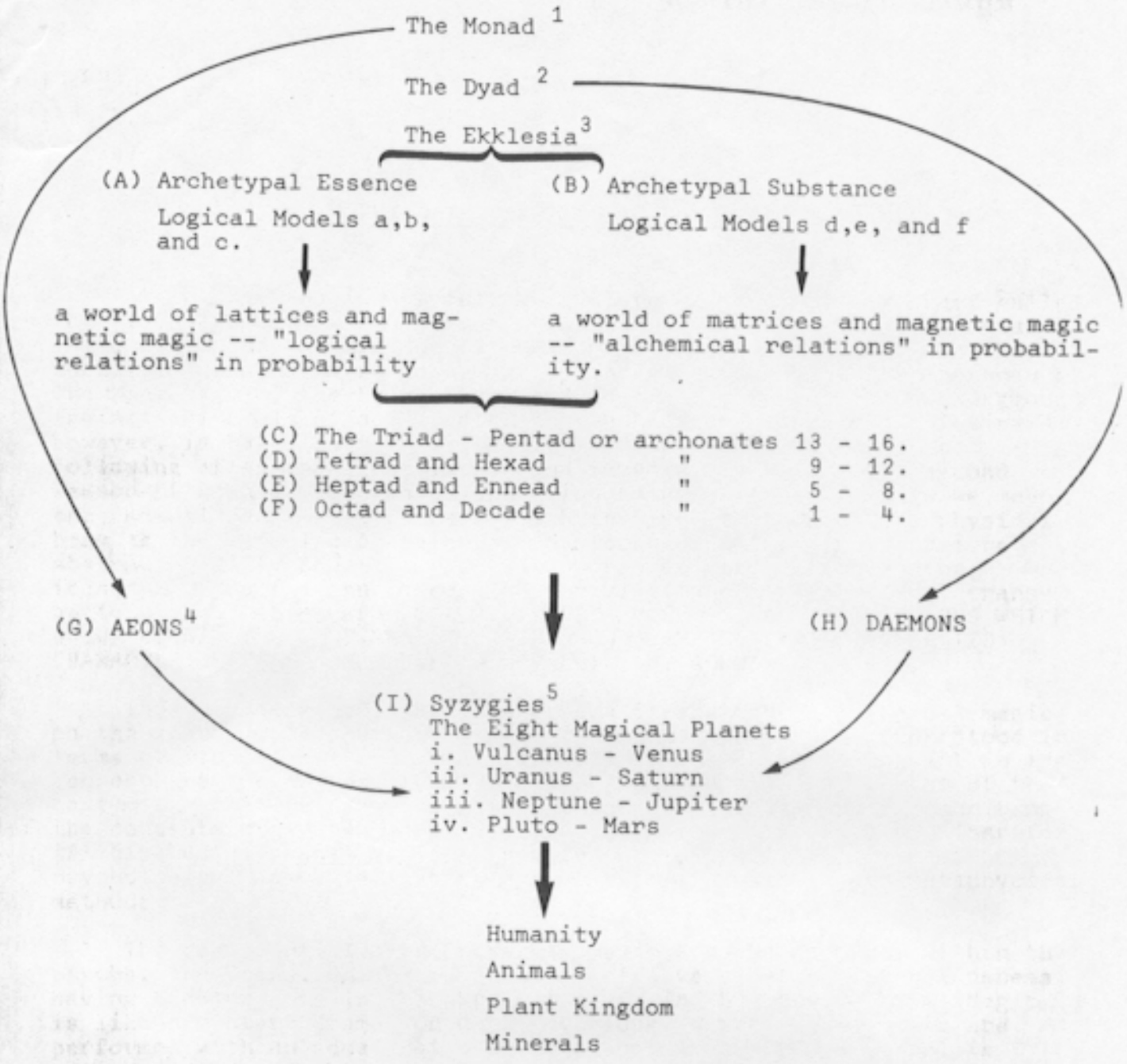
We are moving into a world of entirely new points of reference and we are now able to say to you that the inner worlds are now opening up to all who seek admission to these spheres of magical experience and they are giving birth to new teachings and even newer sexual revelations, which form an entirely new departure from anything thought upon earth in the past. This may seem to many to be a radical statement, and indeed it should be so interpreted, for it is the declaration of the Aquarian Revolution in Occultism and Esotericism, a movement into the future which is direct and guided by my own expertise as the master teacher of the Aquarian Age, and armed with the weapons of my new magical sciences, which will bring about a total transformation in the consciousness of the universe. Not only will, these weapons be aimed at the earth, but they will be directed towards transforming the concepts of other worlds than ours, at whatever state of development they might be found to be.

The metaphysical world is now to be explored by means of a very refine magical system of instruments, built according to our own specifics and possessed by each student of the Monastery in his own brain, the true temple of the light of knowledge-wisdom or gnosis. The first few lessons

have been given in the course you have -Just now completed. The more advanced refinements will now be made in the study of sexual magic and its implications. Beyond this field there lies the domain of magnetic magic, whereby the future of man is controlled according to sexual principles, this other domain of investigation, yo will be allowed to enter in due time, after you have made your preparation for this more complicated study in these second year lessons in sexual magic, for the next course in magnetic magic or sexual power depends upon your grasp of the principles of sexual magic and mind-memory development, as we are to present them to you. Therefore, it is important to understand and to realise that when the Monastery speaks of sexual magic as the bridge to power it means that the second year course as the bridge course stands between the first year course and which is by way of introduction to the new age and the third year course, which is the study of power-as-such. Everything that man can do in trying to raise his consciousness to these realms is not enough unless he is also able to make use of himself as a research instrument for the advancement of metaphysical and metamathematical esotericism, for this is the actual direction of the course of the evolution of consciousness. Now more than ever before in the history of the universe is the occult awareness needed, for the great changes are about to be made in the structure of the inner worlds -- the rule of Aquarius being immanent, whereas fifty years ago it was imminent. Because of my physical birth and therefore magical incarnation on January 21, 1935. I have been asked to serve as a kind of doorkeeper of the cosmos, and thereby to open the door of the sexual future to those who are ready for the reign of Michael, the messenger or archangel of the Aquarian Age , It is with this purpose in mind that 1 advise all students of the occult to be aware of the terrific energies which are now flowing in the occult and psychic atmospheres of our world. You will be able to grasp these energies and forces, I know for certain, once you have become a research instrument, and thus enter the realm which Racine and I are constructing for you. You will be able to manipulate the instruments of metaphysics and magic and you will be able to direct the forces both inwards and outwards, as they flow both from the centre of the earth to the centre of the cosmos, and from the central sun of our universe, which is the true cosmic centre or star of Legbha, to the very heart of earthbound humanity. This 1 tell you not to inspire but to instruct, not to move emotionally but to give to you the intellectual and spiritual conviction which will lead to the transformation of the cosmos in the ever present and yet ever expanding revolution of the Now -- Aquarius.

Michael Aquarius and Racine

There follows a chart which shows the situs or locus of sexual magical processes as they are discussed in all papers up to the beginning to the second lesson.


The Monad 1
The Dyad 2
The Ekklesia 3
(A) Archetypal Essence
Logical Models a,b, and c.
(B) Archetypal Substance
Logical Models d,e, and f
a world of lattices and magnetic magic -- "logical relations" in probability
a world of matrices and magnetic magic -- "alchemical relations" in probability.
(C) The Triad - Pentad or archonates 13 - 16.
(D) Tetrad and Hexad " 9 - 12.
(E) Heptad and Ennead " 5 - 8.
(F) Octad and Decade " 1 - 4.
(G) AEONS 4
(H) DAEMONS
(I) Syzygies 5
The Eight Magical Planets
i. Vulcanus - Venus
ii. Uranus - Saturn
iii. Neptune - Jupiter
iv. Pluto - Mars
Humanity
Animals
Plant Kingdom
Minerals

Notes:

[1]The monad is never analysed as it is the ultimate presupposition beyond analysis, yet it may be symbolised as in Letter II.

[2]Gran Erzulie of Letter II.

[3]Voudoo analysis presented in Letter II. (A) and (B) in the special papers to preface Lesson II.

[4]See Letter II.

[5]See Letters III and IV.

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Special Supplement to Letter I, prefacing the lessons.

ON THE NATURE OF THE ICONOSPHERE.

At the termination of letter 1, there was presented a chart called the "Iconosphere", which serves to show the various realms of sexual magic discussed in this course. I might add that this chart is the world-picture of the fields of study investigated by the brotherhood of The Monastery of the Seven Rays, and that it forms the total background against which all of our studies and methods are projected. The name, however, is based on the notion, to be developed in the papers following after the first lesson and immediately before the second

lesson of sexual magic as an operation between icons, by this we mean that sexual magic is a process which involves the use of the physical body as the symbolic or material counterpart of the higher or more abstract reality and that the inner world as represented by the iconosphere is the inner realm of activity, wherein the sexual transactions occur which are magical. ONLY THOSE SEXUAL TRANSACTIONS WHICH OCCUR WITHIN THE CONFINEMENT OF THE ICONOSPHERE, PARTAKING OF ITS CHARACTER, MAY BE CONSIDERED MAGICAL IN ANY GENUINE SENSE.

Thusly understood, the iconosphere is the temple of sexual magic on the grand scale, but it is also the map of the psyche understood in terms of its fullest potential, for all of the elements present in the iconosphere are in reality elements or functions of the psyche of the master, so that by describing the iconosphere, I am merely describing the contents of my own consciousness, in all of its aspects. Therefore, if this be so, sexual magic is simply the most complete form of psychological analysis, making use of metamathematical and metaphysical methods.

The real participants in sexual magic are the elements within the psyche, the icons, which are elements of a very refined consciousness, having counterparts in the physical self, in the body. Sexual Magic is like a mystery drama, or danse-mystique, where the elements are performed with an idea that what is occuring upon the physical is representative of what is taking place in the inner or mystical realm. The Mass and Eucharistic Mystery of Christianity is like this, where the outer objects and actions are the signs and symbols of the inner mystery. Within the context of the Mass, the elements of bread and wine are transmuted into mystical species, and so it is like-wise with the mystical drama of sexual magic, where the priests perform an outer drama, which has its inner presence in the dynamics of the iconosphere, and its magical energies. Only the properly initiated and properly trained can effect the mystery of transformation, for when others without this seal of consecration in the Spiritual Gnostic Assembly, as priests, or as bishops, attempt this action, -- is it not unlike children imitating the action of the Mass with bread and wine. Yes, so many young boys come home in the evening and say Mass at their altars, but this is only a form of paying symbolic honour to a wonderful mystery, which they know they cannot create, because they are not priests. They do not feel that is any danger if they do not use the proper glass to hold the wine and water, the proper chalice, etc., for they know that they are only acting out of imitation. So it is likewise in the genuine sexual

magic, where only the priests may conduct the rites, although the fruit of these mysteries being poured out upon the world makes it imperative that others come to realise the profound sense behind the mystery of sexual magic, for while only priests may in the physical perform the mystery, all may participate in the inner life of that same mystery, and thus may come to know the transactions of consciousness which are to occur within the innermost life of their psyche.

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THE ICONOSPHERE AND THE ARCHONATES:

There are sixteen archonates within the iconosphere (The Ekklesia, (C,D,E,F)). This notion was introduced in the first year course: "Introductory Letter to Student II (A) 17a in the series. The closest parallel to the archonate in the outer world may be the system of patriarchates, four in number, with four diocese to each patriarchate, But, note our archonates are abstract, psychic and pythagorean structures and a system of entities of a highly metrical character. In the more advanced studies, the archonates are developed by a proper analysis. Here we wish only to list them in their exact order.

THE SIXTEEN ARCHONATES:

1.	(A)	Iron - Copper (.0 - .2500)
	(B)	Quicksilver - silver nitrate (.2500 .5000)
	(C)	Silver - Platinum (.5000 - .7500)
	(D)	Cold - Uranium (.7500 - 1.0000)
2.	(A)	Iron - Copper (1.0000 - 1.2500)
	(B)	Quicksilver - silver nitrate .(1.2500 1.5000)
	(C)	Silver - Platinum (1.5000 - 1.7500)
	(D)	Gold - Uranium (1.7500 - 2.0000)
3.	(A)	Iron - Copper (2.0000 - 2.2500)
	(B)	Quicksilver - silver nitrate (2.2500 2.5000)
	(C)	Silver - platinum (2.5000 - 2.7500)
	(D)	Gold- Uranium (2.7500 - 3.0000)
4.	(A)	Iron - Copper (3.0000 - 3.2500)
	(B)	Quicksilver - silver nitrate (3.2500 3.5000)
	(C)	Silver - Platinum (3.5000 - 3.7500)
	(D)	Gold - Uranium (3.7500 4.0000)

Michael Aquarius and Racine

The Monastery of the Seven Rays
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Letter II. to preface the lessons by way of introduction:

My Dear Students,

> "And a great mystion was revealed in the celestial light, The Eternal Mother of Legbha clothed with the Sun in splendor and the solar angels of epistrophe, and with the Moon under Her feet, and on Her Head a crown of Twelve Stars, which are the constellations of the Natural Zodiac. And the Lunar angels of epistrophe brought to Her the worlds which are, and which were, and which will be. Some She gave unto The Sun Spirit, Michael, Who is also called Saturn, and others She gave unto The Moon Spirit, Zothyrael, also called Uranus, whose angels had been given to Her for adornment. Then

Legbha spoke unto His Mother and sought from Her the word whereby man could seek Her. And replying She said:

'I am the fair mother of all wisdom and understanding.
I am the tender mother of all mercy and protection.
Let all who seek me come into my temple, which is the world without beginning and without end.
And let some men-syzygy. some men-daemon, some men-aeon, and some men terrestial know me as
Am - Ym - Im - Om
Ayiom, the descent --- The mother of Lg-bh, the FA.
And let some men-syzygy some men-daemon, some men-aeon, some men-terrestial know me as
Om - Im - Ym. - Am
Oiyam, the ascent --- The mother of Gb-ha, the Grand Chemin.

For my Father is my mother, and my Mother is my father. And he that hath entered the Cosmic Mother's womb, hath never departed therefrom.
For I am GRAN ERZULIE. (Revelations of St. Jean-Clairvoyant, eh xii, vrs. 1. "The Gnostic Commentary".)

The basis of sexual magic is to be found in the transcendental magic of esoteric Voudoo, which forms a perfect system of Gnostic Sexology, exploring the polarities of being and existence, and showing the methods of union and synthesis, which bring together all of the elements of the universe into a complete system of wisdom. It is necessary, therefore, to understand that while sexuality in its cosmic sense is the basis of all proper sexual systems of magic, for man is only the reflection of the higher realms of being, yet sexuality is not the ultimate category of being. It is the next to the ultimate category, for it emerges from the highest, the Eternal Masculine Monad, or principle of unity, and thus is the first born of the Absolute. This sexuality is the Eternal Mother, whose mother is her father, and whose father is her mother. Sexuality is therefore called "Gran Erzulie", or the Eternal Feminine Dyad. Gran Erzulie has within Her the principles of duality -- which she must bring forth in the form of her son Legbha, the Virgin-Second Born of Eternity, the son of the eternal mother and the grandson of the eternal father. The sexuality of Legbha is dual, for he is both the bi-sexual union of the Solar and Lunar spirits: Michael-Saturn and Zothryael-Uranus, as well as the more esoteric bi-sexual union of Fa and Grand Chemin. The first bi-sexuality (Sun and Moon spirits) gives rise to the sexual polarities of aeons and daemons, linked by cosmogonical copulation in the syzygies, or true bi-sexual and spiritual beings,, whereas the solar aeons are masculine and the lunar daemons are feminine.

However, the inner bi-sexuality of Legbha, as distinct from the outer, exoteric and cosmological and cosmogonical aspects (Sun and Moon, etc.) which is ontogonical and ontological, since it is concerned with the structure of being and the genesis of existence, consists of the duality of Fa, which is Essence,, and Grand Chemin, which is substance. Essence is Lg-bh from which is derived two sets of TWINS. Like wise from Substance, or Gb-ha, emanates two other sets of Twins. These Twins we have studies before in the final part of the first year's course, and they are:

1. Marassas du Pe --- Lg --- (Dambhalah and Ayida Hwedo)

2. Marassas du Poteau-Mitan---Gb --- (Agwe' -and Simbi-en-deux-eaux)

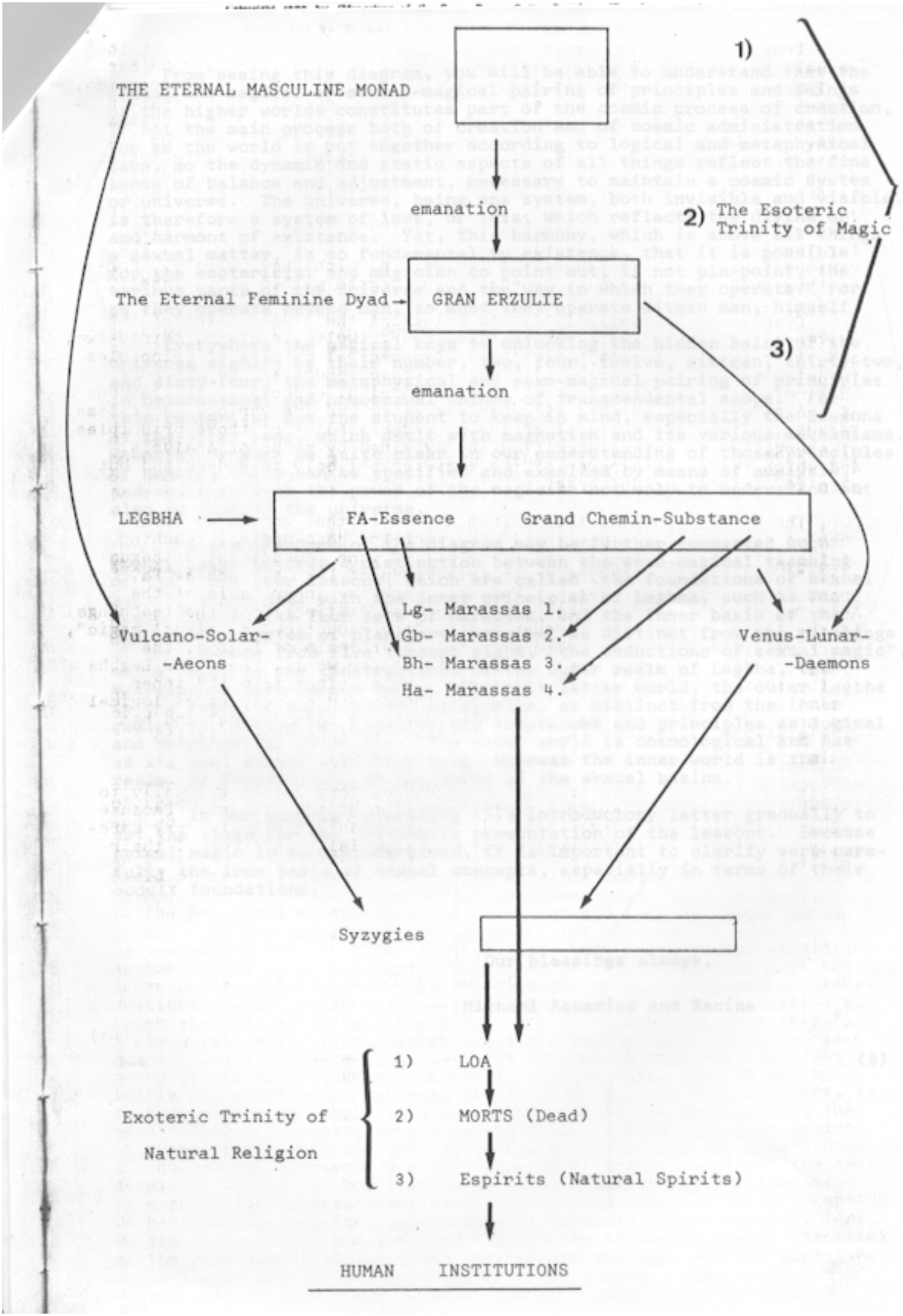
3. Marassas du Veve --- bh --- (Ogou-Fer and Erzulie)

4. Marassas du Peristyle --- ha --- (Guede-Nibbho and Mait-Grand Bois D'Ilet)

It must be understood that Erzulie, who is linked to Ggou-Fer, is not Gran Erzulie, except that they are related as the ectype is related to the archetype. The Marassas are Loa, or Lois, that is to say cosmic and metaphysical laws and principles of existence and magic. But in their purity of being they cannot be thought of as the exoteric Loa or gods of popular religion. These latter beings are derived from the Marassas by means of the propess of exteriorization, or the making exoteric what is essentially esoteric and reserved for initiates of magic, rather than initiates of religion, which is a wholly exoteric matter.

However, it must be understood that the entire cosmic process, both inner and outer, is constructed according to vital polarities of being. And, it must be understood that there exist processes within Legbha, prior to the eternality of emanating the Marassas, which anticipate the sexual polarities and unities of the Marassas. Thus, there exists an abstract sexual dimension within Fa and Grand Chemin, which are esoteric principles of Legbha. Sexual magic must have its roots, therefore, within the esoteric as well as within the exoteric polarities of Legbha, the Cosmic Christ.

For convenience, the following diagram is attached in order to show the principles discussed.


1)
THE ETERNAL MASCULINE MONAD
emanation
2) The Esoteric Trinity of Magic
The Eternal Feminine Dyad
GRAN ERZULIE
3)
emanation
LEGBHA
FA-Essence
Grand Chemin-Substance
Lg- Marassas 1.
Gb- Marassas 2.
Bh- Marassas 3.
Ha- Marassas 4.
Vulcano-Solar-
-Aeons
Venus-Lunar-
-Daemons
Syzygies
Exoteric Trinity of
Natural Religion
1) LOA
2) MORTS (Dead)
3) Espirits (Natural Spirits)
HUMAN INSTITUTIONS

From seeing this diagram, you will be able to understand that the sexual and magical or sexual-magical pairing of principles and beings of the higher worlds constitutes part of the cosmic process of creation, if not the main process both of creation and of cosmic administration. For as the world is put together according to logical and metaphysical laws, so the dynamic and static aspects of all things reflect the fine sense of balance and adjustment, necessary to maintain a cosmic system or universe. The universe, being one system, both invisible and visible, is therefore a system of laws, or lois, which reflects the divine or and harmont of existence. Yet, this harmony, which is above all things a sexual matter, is so fundamental to existence, that it is possible for the esotericist and magician to point out, if not pin-point, the various parts of the universe and the way in which they operate. For as they operate beyond man, so must they operate within man, himself.

Everywhere the magical keys to unlocking the hidden being of the universe signify by their number, two, four, twelve, sixteen, thirty-two, and sixty-four, the metaphysical and sexo-magical pairing of principles in heterosexual and homosexual unions of transcendental scope. For this reason, we ask the student to keep in mind, especially the lessons of the first year, which dealt with magnetism and its various mechanisms. Because, we must be quite clear in our understanding of those principles of energy, which can be specified and examined by means of analysis, and which reflect the power of the magician not only to understand but also to control the universe.

The significance of the diagram may be further commented upon when we seek to draw a distinction between the sexo-magical teaching of the first four lessons, which are called the foundations of sexual magic", which deal with the inner principles of Legbha, such as Fa, Grand Chemin, the Four sets of Marassas, and the inner basis of the Aeon-Daemon system of planetary syzygies, as distinct from the teachings of the lessons from five through eight, "the deductions of sexual magic", which refer to the constructions of the outer realm of Legbha, the syzygies of Aeon-Daemon unity. For this latter world, the outer Legbha is the realm of cabalistical categories, as distinct from the inner realms of ontological essences and substances and principles as logical and metaphysical relations. The outer world is cosmological and has as its goal sexual world-building, whereas the inner world is the realm of foundations, or the world of the sexual basics.

It is our purpose in writing this introductory letter gradually to set the stage for the systematic presentation of the lessons. Because sexual magic is so misunderstood, it is important to clarify very carefully the true basis of sexual concepts, especially in terms of their occult foundations.

Our blessings always,

Michael Aquarius and Racine

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The Monastery of the Seven Rays,

IInd Year Course in Sexual Magic

Letter III. to preface the lessons by way of introduction:

My Dear Students,

It is necessary, I think, to explore in this document certain areas of background material, in order to present a proper perspective regarding the field of sexual magic. What we will be attempting, I think, is something which has never before been attempted. I wish to show that as in the field of sexual magic so presented in the previous letter #II, we were able to introduce the Voudoo background of sexual magic, and as we wish in letter CV, to present the Gnostic viewpoint of the Church of Sex,, i.e., the Ekklesia Sexualis, so in this letter, I wish to correlate the principles already presented in letter #II, to the field of Neo-Freudian psychoanalysis. As our approach to sexual magic, in fact to the entire field of sexuality is fourfold. For it is:

1. The Magical analysis of magnetic fields of astral and mental force, which are known to adepts by means of various techniques of sexual yoga, and this has been traditionally known as Kundaliniyoga.

2. The Voudoo analysis of sexual fields of force in terms of their heterosexual and homosexual elements, terminating in a bisexual synthesis of spiritual creativity, known as the doctrine of Legbha.

3. The Neo-Freaudian analysis of the mind into ego and id fields and their transcendental elements, with particular reference to the role of the libido energy of id, which is the psychic field of pure sexuality, and which is identified with the dynamic of the syzygies.

4. The Gnostic analysis of the Ekklesia, the bisexual emanation of pure energy, from the monad and the dyad, which in the conjunction of triad through decade forms the basic principle of sexual metaphysics, and which is known as libido and Legbha, in previous analyses.

In this paper, however, we are concerned with the 3rd approach to the field of sexuality, known as the Neo-Freudian analysis.

1. The Neo'Freudian approach.

We are using the term "neo-freudian" in order to denote a distinct approach from that of Freud, namely that developed by certain of his inner pupils, but which nevertheless is deduced from his more esoteric writings. The neo-freudians who belong to the Monastery are primarily interested in exploring the implications of modern psychoanalysis for magic. They are not psychotherapists, in as much as anyone who has completed all of the work of the Monastery knows very well that the method is itself a form of psychotherapy, and therefore, there is little or no need for anyone to practice, ---wehave no practioners, as such -- rather the pupil of the masters is able to advance along the path and to help himself by deepening

his understanding and experience of everything. But, because of Freud's discovery of the id and the libido, or the unconscious and the powers of sexual energy, there has developed within the Monastery's system of doctrine an interesting interpretation of sexual magic, which owes much to the Freudian impetus. We have gone beyond Freud and Jung, naturally in our researches, for we are concerned with magical principles, which go beyond the mere limits of the psyche, but at the same time, we are concerned with elaborating a structure which can be used by students, in their attempts to understand the psychological grounds of sexuality.

It has been established that Freud viewed the inner processes of psychic life by means of certain notions derived from Jewish mysticism, and especially the cabala. We know that the cabala has been the actual basis of much sexual magic, especially the writings which were used by Aleister Crowley and his inner students, and from whom there developed an explicit although primitive system of sexual magic. Freud sought to analyse various sexual concepts by means of certain symbols, which when developed, could be used magically as in talismantic form. His death prevented him from going more deeply into his metapsychology, but his pupils were able to develop these ideas and present them to the consciousness of the Monastery for consideration and possible incorporation into the doctrine, The offer was accepted by the Masters.

2. The Ego in metapsychology.

Commonly referred to as the "Jupiter-Neptune" level of consciousness, or the conscious mind, the ego is the field of everyday waking awareness, ruled by conditioned learning patterns and various moral and social codes. The ego cannot be understood apart from certain conventions, which are its structures and life. The ego is fully practical and may have a tendency towards the speculative side of experience, by the time of its development, it can function well as the ground principle, which in the previous letter: #2's diagram, referred to human institutions. The ego is social in nature to the extent that it is society in process. It is not individual in any way, rather it must be thought of as a pattern of life which vaguely comes to self-awareness. Magical training has as its goal the freeing of the individual from the field of the ego. The ego having two aspects, is caught between a magical influence in the form of Neptune and a pragmatic influence in the form of Jupiter. However, since the diversity of the pragmatic ego is cultural, there are to be found all institutions based on material structures, there. Thus, conventional religions which are economic and social units, such as state churches and church states, etc. show that materialism may aspire towards the divine, if the divine can incarnate itself in human society, which is what christianity has always claimed to have done. However, the magical institutions under the Neptune aspect of the ego are more interesting. for by means of these structures man is able to free himself from the bonds of materialism, no matter how spiritualised it might appear. Thus, among typical representatives of the Neptune influence we might cite the Monastery of the Seven Rays, various occult colleges and churches, which are based on breaking through the wall of matter into the unseen. In order to break through the wall of matter, however, it is necessary for the institutions to have some link with the field of sexual energy, or libido, which comes from the practice of magic. The degrees of success are to be determined only by the fullness of magical power, and therefore it is necessary to see that as a magical institution is powerful, so it is based on sexual magic. For the world of matter is devoid of any energy, which might cause the ego-mind to free itself of

materialism on its own resources. The following principles will help us to understand this problem better:

1. The world of the ego is entirely structured and walled off from the unseen by means of materialistic principles of thought, judgement, and experience. So that while there may be evidences of the unseen in certain institutions (as mystics in the church) nevertheless, the power to break through the walls of matter does not lie in egoic-institutions.

2. There is the need to experience and to recognise the elements of another order of institution in the world of matter. These objects: Monasteries, occult colleges, temples, centres of initiation, etc. exist as symbols pointing beyond the world of matter to the unseen, yet they make use of the language of the world of matter in order to be, understood by the ego.

3. The power of these symbolic objects is that they are connected by means of a non-material link to the realm of pure psychic and there" fore sexual energy. By drawing upon this inner world of energy, the symbols can function as pointers beyond the world of materialism and confinement.

4. The strengthening of these symbolic objects depends entirely upon the use of those techniques which are based not in the ego, but beyond. This form of experience both feeds the life of the symbolic objects and serves as the door through the walls of matter. Its name is sexual magnetism or radioactivity.

3. The Id in metapsychology.

Sexuality is ruled in astrology by Scorpio, to whom has been assigned the planets Mars and Pluto. Mars represents energy and power being directed towards material ends as in sensual pleasure. Thus, the person who exercises and develops his physical body so that he might achieve a more gratifying sexual climax is following the Mars principle. Mars is related to Jupiter, so that exoteric sexuality is highly materialistic. Prostitutes of both sexes, being physically self-centered and self-perfectionist types, sell themselves as Jupiterian comodities. This is quite normal and should be understood as a basic law of nature. However, Pluto being correlated to Neptune is pure sexuality in its richness and wonder. Pluto is esoteric sexuality, and where the power of sexuality in the Mars sphere is economic and commercial, the power of sexuality in the Pluto sphere is psychic and magical. This energy which is called "Libido" is the most powerful force in the world and cannot be isolated with magical methods. Libido can be thought of as the life of magic, or the force behind occult development. It is also the foundation of the various natural fields of force, such As light, gravitation, electro-magnetism, and it is a fact that the basic subatomic particle, being a functional photon, is in reality Libido in an elementary form. The natural harmonies of being, therefore, when they follow the laws of simple attraction are forms of the Libido under the species of Pluto. But, the role of the Mars-Id seems to be to introduce disorder into nature, and thus lead to disharmony. All conflicts are seemingly due to Mars, whereas the evolution of unconscious nature is due to Pluto. Pluto is the principle of esoteric science and law, so that consequently it is necessary for us to see in Pluto the field where magic is at its best. The Id must be understood, therefore, as the world of unconscious mind, ruled by sexual energy (Libido) and directed towards freeing man from the realm of ego-matter, so that he can enter into the sphere of enlightenment and bliss, which lies beyond the Id. The Id is not

the final term in the process of growth and spiritual development, rather it is a world which lies between bondage and liberation. It is not, I might add, a world which can be easily understood, since all of the elements of the Id, informing various systems, present a complicated structure, whose exploration rests with magic. Yet, the following principles will help us in our understanding.

1. The materialised ld, or the Mars-unconscious can usually entrap the occultist who at first seeks to see beyond the confinements of matter. into a realm of freedom. Yet, Mars is but the field of interaction between Jupiter and Libido and thus must be understood as materialised sexuality, treated as a commercial substance rather than as a dynamic process.

2. The true role of the Id is one of creative energy, which feeds into the world of matter a certain life-stream enabling both symbolic objects to continue as well as forming the portal of initiation, whereby through sexual experience man is freed of materialism. For this reason the materialist will say that sexual magicians are interested in initiation as a method of seduction, whereby the unaware is lured into the sexual possession of the magician. Actually, the principle is that initiation and seduction form one method, whereby sexual desire united with esoteric curiousity (the Libido manifesting itself in its purest state) attracts the desired student, by presenting an attraction which is a) far different and more exciting than materialistic egoicism and the inhibitions of cultural institutions based on matter, and b) known at the level of the unconscious as being the true home of the soul and the proper place of one's esoteric being. Thus magicians do not seduce their chelas into sexual acts, rather magic induces the chela to enter the temple of sexual radioactivity, the magician appears only as the bearer of wonderful symbolic forms and sign-objects, which communicate in the Libido-language of the Id the basic principles behind the wall of matter.

3. Once the student has entered into the world of sexual magic, he is able to find there a true Plutonian science and art of spirituality. This must not be thought of as some finitie system of truth, for it reality it is unending, being in a continual process of development, which magicians have not even yet explored fully. But, this world of magic, grounded as it is in sexuality, and which corresponds to that period of one's life in which one is most sexually active, has the fullness of traditional and futuristic esoteric research within it, so that man is never without some means of inner growth. If the Mars-Id must frustrate itself in the dissatisfaction of a series of sexual partners, all of whom seem ultimately unsatisfactory, the Pluto-Id provides one with a growing intensification of sexual satisfaction, as one progresses more and more into the worlds of esoteric research. For there by means of purely sexual methods, the partners are themselves symbolic-objects of further sexual discovery, which grows in intensity, until sexual energy is transformed into the orgasm of pure spirituality,, The stages of discovery, satisfaction~ and transmutation occur when sexual energy is transmuted as an esoteric process into magical essences.

4. True magical essences are to be found in the realms of being which lie beyond the Id. While these archetypal principles are not distinct from the Id, nevertheless they are differentiated by reason of their post-sexual character. This realm corresponds to the age of sexual non-activity which the advanced magician undertakes after he has explored the Id to his satisfaction, and now must focus upon those higher realms which have made

themselves known to him. We refer to these worlds as the transcendental ego and the transcendental Id.

4. Transcendentalism in metapsychology:

The following principles will summarise these points as they do not need development at present:

1. The transcendental ego refers to the Venus-Saturn level of experience. It is primarily concerned with foundations and may be said to refer to Gran Erzulie in Letter #2. This is the very spiritual and very speculative realm of essences,which is open to mystics and very holy persons and which idealises the higher elements of matter into beauty and art, religion and truth, moral goodness and wisdom. Venus directs the transcendental ego or superconsciousness towards art and the beautiful, Saturn towards logical philosophy, truth and moral goodness. To approach this world one may pass through either the ego or the Id, if through the ego, then the vision is only fragmentary, based on images and symbols grasped imperfectly, which accounts for the diversity of aesthetic and philosophical systems and the various arguments over the nature of God. If approached through the Id, the vision is clear and systematic, and there is no disagreement as to principles. Thus, the system of Plotinus consists in the Id-true understanding of the transcendental ego, in as much as the elements of being are shown in their essential purity to be laws of existence.

2. The transcendental Id refers to the Vulcan-Uranus level of experience, or the subconscious-mind which rests as the foundation of experience beyond all categories. It is twofold it is true, but this dualism is a mystery of magic, for the philosopher must ask himself where the magico-metaphysics of Uranus ends and the magico-metamathematics of Vulcan begins. The dualism implied is one existing in the human mind, for the transcendental Id is the true monad, the eternal Father, who can be approached only through the magical workings of the Libido of the Id. In no other way can ultimate being be attained. The transcendental Id is the principle of creation and creativity and as such must be understood as the foundation of existence, from which everything else is an emanation. Sexual being is the second born, and when after the transcendental Id unites with the first born, or the transcendental ego, there is deduced or emanated by a strictly logical process, the world of the Id, from which comes forth in eternity, the world which is the ego of matter.

3. The mode of relationship between the transcendental ego and the transcendental Id is sexual and cosmogical, which means it is cosmogony, or the generation of the worlds, cosmoi, from the one. While all values rest in the transcendental ego, the Id of transcendence is the house of magic. To seek entry into this house one must know the basic laws of esoteric illumination, which are two fold: a) man shall enter the house of magic by means of the continued and sustained practice of sexual magic, and b) by means of this practice he will find the principles of essence and substance, causality and law, order and existence, and all other magical clues, which will make the monad his own identity.

4. When man has entered the monad he then becomes one with it, whereby that which was not of the monad ceases to exist and that which is of the monad is one with it, that which is matter is without existence and that which is unseen is being, space, pure essence, and the monad. But, then the monad is realised to be the sexual ideal of the Libido, and the

transcendence of the Id is in principle of reality both a) the ideality of sexual union, or the ideal of partner-satisfaction-orgasm and b) that which is fully present in every experience of the Id, as the force of Libido, now experienced without the mediation of signs, objects, symbols, or any magical formulae. For the transcendental Id is Magic without the magical.

Our blessings always,

M. Aquarius and Racine

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The Monastery of the Seven Rays,

IInd Year Course in Sexual Magic

Letter IV. to preface the lessons-by way Of introduction:

My Dear Students,

Ever since the beginnings of human culture upon this planet, there has been a sexual assembly of the mysteries. In recent times, that is to say during the past two or three thousand years, it has taken the form of "The spiritual gnostic assembly of the worlds", which as a title suggests the link between our planetary system of sexual magic and that of the universe as well as that beyond the universe. In the last letter (#III.) we mentioned in passing on page 1, the proposed gnostic analysis of Ekklesia. Before we undertake the examination of sexual magic in terms of foundation principles, we should explore briefly the setting of this magic, which is as we have indicated -- within the Gnostic Ekklesia, the church of sexual magnetism, or assembly as it is known by various names. Let us ask ourselves what-it is that we mean when we speak of "a sexual Assembly".

1 . The Sexual Assembly-

Any system of persons in direct communication, or group of minds, or spirits so related may be thought of as assembled together But, if-.,we are concerned not so much with minds, but with ideas or archetypal patterns-in one mind, and if these patterns or-ideas are so linked by logical relations, or by psychic: implications, or by various levels of mind-energy, then the same concept of assembly may be applied, also. But, whatever the nature of the assembly, be it minds, or of ideas it' is by philosophical definition that it is possible to make distinctions between the assembled parts or member elements such that we can classify them as to how they are alike and as to how they differ. The philosophical notion of sexuality implies that-any~two elements are joined in various ways, which if they lack physical characteristics are nevertheless sexually related because of the way that they function in thought or in the abstract. This logical functionalism is the basis of that sexuality,which the ancients attributed to certain groups of angels, some of which we know were viewed as male, others as female. Yet, they lacked the physical qualifications of biological sexuality, but who could say that sexuality did not pertain to them, for biological asexuality is only the way in which the mind makes use of the body. Sexuality is a matter that is first of all mind, but going beyond mere mind, we might see that-the sexuality of mind is due to the sexuality of the ideas in the mind For the overall quality of the mind is derived from the major influence of its contents, so that the elements determine what the nature of the assembly will be in the field of sexual identity.

The basis of sexual difference, in logic; then must be understood as-being the difference between positive or formal properties and characteristics and negative or material properties and characteristics. By material, however, we do not mean pertaining to matter, but rather pertaining-to the subject-matter or content of an idea. Thus, if an idea is determined primarily by its subject-matter or content, then it is understood by the logician as material. But, if the form of the idea is the main factor in its determination, then we may consider the idea to be formal. By form we mean the structure or way in which a thing is organised in thought or in being. 'But, for matters of logic' it is extremely difficult to determine the sexual identity of an idea; Yet, while it is much easier to find these differences in the physical World, it must not be thought that they cannot be applied to the realms were identity is much more difficult. For sexuality appears to be a universal and absolute law of existence.

Now, the law of assembly merely means that the union of ideal elements is achieved by means of various principles of interaction and implication. Thus, as the ideas are grouped together, and as various ideas relate to various others, we

can see that sexual reality is a gradually built up structure and that the whole of the universe is gradually put together out of very elementary parts, which relate to each other by means of sexual law. When we view the universe as composed of this sexual system of building blocks, we can understand how it is possible for there to be such an infinite variety among things, yet amid all, such a systematic unity of existence.

2. The categories of sexual assembly.

The spiritual gnostic assembly of the worlds (which is outwardly an ideal neptunian institution and inwardly pertaining to the id-libido-plutonian level) is outwardly simple, while inwardly complex. It is the ",church" in which all of the masters of the Monastery of the Seven Rays are bishops. This is not a church to which someone would go for divine service or worship,. for it is not physical. Of course there is a secretary, such as myself, who keeps the records and who makes possible meetings- But, this assembly, which is composed of bishops, who are the chiefs of the various higher occult and esoteric orders of our planet, in various countries, exists not to convert, but to maintain a purityof teaching and to promote the newer programs of occult research, which are now just coming into being, with the influences of the Sign of Aquarius. The, Master Michael Aquarius is the administrative secretary of this assembly to which the Master S.K. director of-the outer department of the Monastery of the Seven Rays, also, belongs. It might be noted that the origins of this assembly can be traced to the planetary complex of Vulcanus-Venus, and in neo-freudian thought to the transcendental id-ego. Butthere are categories of thought which when applied to this sexual assembly bring it more into harmony with the previous-letter. Thus, we have the four categories before us accordingly:

1, To the transcendental id, the hieroglyphic Assembly

2. To the transcendental ego, the noetical assembly

3. To the ego the cosmosophical assembly

4. To, the, id, the apostolic assembly

Let us now briefly attempt a discussion of these categories.

A. The Hieroglyphic Assembly:

This category pertains to the most abstract and yet the most concrete foundational level. To function at this level can best be represented as having the sexual awareness of Vulcanus-Venus and Vulcanus-Uranus.. At this level, or within this category, experience is analysed-by means of very abstract symbols, which serve to represent the very definite energies of being, or sexual being, as they are present in existence. The logical law is ENTAILMENT, which relates those ideal essences-which form the first order of archetypes in the universe and in the psyche.

B. The Noetical Assembly.

This category pertains to the next most abstract and most concrete level after the transcendental id, This is the sexual awareness of Venus-Vulcanus and Venus-Saturn. Experience is consciousness at this level, and together forming an abstract matrix of symbols. it is by the logical law of INCLUSION, which links ideas as ideal substances or subject-matters. Thus, it is feminine, whereas the transcendental id is masculine, pertaining mainly to questions of form. This is the second order of archetypes in the universe and in the psyche.

C. The Cosmosophical Assembly:

This is the category of the ego and refers to the Jupiter-Neptune level of being and experience. The law of logical equivalence links real essences in practical minds engaged in the sexual rites of Alchemy. This seems to be, however,

a feminine category, since the physical world is so content-oriented and materially-controlled; but masculine elements are present in all logical transactions and in the influences of Jupiter and Neptune. This would seem to suggest that the internal constitution of this category is completely bisexual in orientation.

D. The Apostolic Church or Assembly:

This is the category of the id and refers to the Pluto-Mars level of being and experience. This is also a bi-sexual category, for while the masculine influence is present in the-astral influences of the twelve signs of the zodiac, from which the concept of the twelve apostles is to be derived, yet the influence of the logical principle or law of implication among real substances-and the influence of the planets of Mars and Pluto indicate a feminine influence. The twelve Sighs of the zodiac seem to indicate that the magnetism of he id is purely astral in origin, that is to say that it is derived from the closest level of metaphysical and magical energy to the earth.

These four categories of assembly, we might suggest, serve to link up the various fields of force which have been discussed in the last few letters with the basic principles to be discussed in the beginning lessons of the course in sexual magic. It is quire possible, from this I think, to see that the world of sexual magic is a complicated system of interrelated elements, each of which has a definite sexual identity and consequentially it is possible to identify and to isolate various sexual patterns and relationships, which might exist, anywhere in the universe.

E. The Dynamics of sexual assembly.

All basic laws of existence refer to the ways in which beings are related to various processes. The most common process discussed by the occultist and esoteric scientist is that of evolution. But it should be understood that this principle of evolution, which is the refinement or idealisation of matter, consists of several minor or component parts, which together make up the general process. We cannot speak generally with much detail about the total process of evolution, but we can speak about the elements which evolve, or which become engaged in sexual patterns of union. And, by making use of the four categories of sexual assembly, we might come to understand that if an idea essence was related by entailment to an ideal substance, which would be related by inclusion to the ideal essence, we would have a logically heterosexual union. This union could be analysed in two ways: (a) as between the essence and the substance and (b) as between the relation of entailment and the relation of inclusion. Yet, a relationship between ideal essence and real essence, where the latter is bisexual, could be understood as either heterosexual or homosexual, a matter to be determined by the dominant element in the real essence. Similarly, two ideal essences might be related by entailment, which constitutes a very basic form of extended identity. Thus, the Greek taught sexual love between men and boys, in order to teach the lessons of extended selfhood. But, when the boys become mature, his relationships with the opposite sex began, as it was now necessary to experience the "other-than-the-self". Yet, among the arhats of Thibet, because of their initiation there is none of the opposite sex who might be their equal therefore that form of sexuality which is the extension of the self is the only tolerated, since the selfhood of arhatship is both universal and at the same time self-identifying. Consequently, we learn that in the very highest forms of yoga, homosexuality or narcissism alone are permitted. This is not for any particular reason other than the sexual realisation of the expanding super ego or higher self to grasp and to live itself more easily and more deeply than ever before. But, if this higher self has so developed, we cannot think of it as the self in need of the extension of the self, rather we can think of it as the self which finds within itself every possible type of sexual polarity. For to become an arhat in Thibetan, yoga means to become aware that you have within yourself both masculine and feminine elements assembled. Thus, bisexuality seems to be the most comprehensive form of sexual self-awareness, for such an understanding sees the elements in proper perspective, some as they are positive, others as they are negative. The total picture must

account for the basic differences as well as the basic patterns between and among all of the elements. This is possible only with a logical bisexuality or bipolarity, which links all of the elements, together forming the perfect system of unity.

4.'The 'analysis of sexual structure.

Properly speaking, entailment and equivalence are considered by sexual logicians as masculine, inclusion and implication as feminine. But, as we said in our discussion of sexual categories, the bisexual factor is also present. The reason for this sort of difference, between the sexuality of the purely logical relations and the categories seems to come from the subject-matter. Thus, the elements which go into the composition of the categories seem to be more complicated in a sexual sense than the purely formal relations of purely logical being. With the ego and the id, we have elements of sexual being which are both feminine and masculine. But, with the transcendental id and ego, there is a greater operation of form in subjecting the matter to order Here, we have sexual elements at work: form and matter, the bisexuality of the material and the masculinity and femininity (which is a more explicit bisexuality or heterosexuality)of the formal.The id and the ego differ in sexual structures from their transcendental counterparts. The sexual influences of the planets may at times complicate matters. On one occasion, or in one context, Vulcanus and Venus are both masculine , in another Venus is feminine. Saturn is usually always feminine, but Uranus differs like Venus. The ego should relate directly to Pluto and Mars in terms of its astral magnetism, but it relates to Jupiter and Neptune, which causes a sexual distinction to be made. Since the ego is primarily masculine, being the principle of categorical thinking according to which matter is subject to form, it relates to Neptune and Jupiter, yet when the ego
Is associated with alchemy, as in the cosmosophical assembly, it is thought to be feminine, since it corresponds to the elements of earth, which is feminine. The id, however, is psychic-femininity, being the principle of the unformed. But, the id is related to the astral light via the category of the apostolic assembly which makes it masculine. The astral light is masculine since the essence of astral study is the understanding of basic forms of magnetism, not types of magnetism (ie differences among magnetic kinds of matter), but the logical forms through which magnetism manifests itself, i.e. the twelve signs, sixteen elements, the ten numbers, the 256 parts and 460 degrees.

The mastery of sexual energies, however, through the sciences of Mars and Pluto is again quite masculine, yet the id continues to be fundamentally feminine, since the forms of Pluto do not exhaust the possibilities of the unconscious in self transformation. The sexual science of plutonian reality, which is real essence, is concerned with a sexual mathematics, whereby the id is laid bare and described exactly. This science which is based on the use of two-hundred-and-fifty-six equations is the unconscious basis of such systems as the tharot and the I-Ching. Yet, while it is a very formalised discipline, it is not though of as being capable of making the id masculine. The id, being such an indefinite and vague realm is primarily feminine in its bisexuality. The true natures of Mars-Pluto being feminine, also, and only by logical accident masculine, as in the just mentioned science, give a basis to this negative or feminine side. Thus, bisexuality is never an unanalysable problem, for it can be resolved into either masculine or feminine components, one exercising the dominant influence.

The Masters M.Aquarius and Racine.

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The Monastery of the Seven Rays,

IInd Year Course in SEXUAL MAGIC

PROEM to the lessons:

The study of sexual magic has always been considered one of the most esoteric branches of occult science, if only because of the supposedly reserved nature of the subject-matter. This is however, no longer true in the present age, when and where we find so much sexual information available, and at the same time so much in occultism of a sexual nature, given in rather exoteric circumstances. We now live in the "Post-Crowley Era" of occultism and esoteric study, so that if a person who is a student of the occult wishes to learn something about sexual magic, he can most easily. Yet, we feel that such a person should learn this subject from us, for then he will learn it correctly. Sexual Magic is the one field of occultism where there is too much error too much confusion, and too much over simplification. To state it differently, if certain persons who are highly active sexually, and who seem to be doing everything laid down by Crowley in his magical books, were really on the right track in the quest for magical powers, then we would be aware of it by now, for the world would be in the grasp or power of these sexual athletes, and we know very well that it isn't. One might, therefore, be tempted to state that sexual magic is simply an excuse for a certain type of pleasure-seeking, under the guise of occultism, and that it really doesn't have any magical power as such, for the sexual athletes are not the rulers of the world, except perhaps in the eyes of certain persons who read only one type of magazine.

Yet, there seems to be much more to sexual magic than what has been presented to us as occultism in popular works on black magic, the black mass, the cult of witches, etc. The practice of sexual orgies, the "Orgyea" of Crowleyanity, can be found in many of the world religions, where the gods invoked were phallic or concerned with agricultural and human fertility. This would be a form of sympathetic magic, where the priest would copulate so as to induce by some "sympathy" the gods to infuse the seminal power into crops and women hopeful of motherhood. Anthropology has given us quite a lot of evidence for this type of religion. But we are not concerned with this, because while it does contain a germ of the truth, namely that the physical and the metaphysical orders may be related through a form of sexuality, primitive religion has been replaced by scientific farming and artificial insemination. We must also admit that the sexual ceremonies ofwitchcraft and black magic were usually motivated unconsciously by purely sexual needs, which the mediaeval serfs didn't properly understand even though they seem to have had a good time, from their own standpoint that is.

We are not concerned, therefore, with what might be usually thought of as sexual magic, or the magical use of sexuality, as we find it in the folk-history of the Mediaeval English and French lower classes. Our approach goes back beyond them, naturally it would have to, in order to be esoteric, and yet has been a much graded secret up to now, except where Aleister Crowley has made known some of the basic symbols of the teaching, although never directly, and scattered through his many writings. If there is any single work of his, which contained the most basic set of ideas upon which he was to build his very interesting system, we could say, quite easily, that it is the famous LIBER CCCXXXIII, known as "The Book of Lies", if only because it contains so much that is suggestive of the truth in sexual magic. In this course of study we will refer to this work many times, although largely to make a few corrections or clarifications of teaching. In sexual magic, we do not claim to be a type of Neo-Crowleyite, for both the Monastery of the Seven Rays and Aleister Crowley developed their teaching on sexual magic from the same source, which is Gnostic. However,

Crowley, without doubt, is the most significant writer on sexual magic, and for our purposes, here in these lessons, probably the only esotericist who deserves to be taken seriously, or given some attention. Yet, we must disagree with some of his interpretations of purely esoteric teaching, if only because, in some instances, his approach tended to over simplify the true essence of sexual magic, Sexual Magic must not be thought of, for example, as performing an act of oral sex within a cabalistical setting. Neither of these two elements are essential, and when the two are together it is not always

• matter of sexual magic, for it could well only be sexuality within

• symbolical setting, even if done with the right intention to invoke the gods, syzygies, or essences. But, if there is no magical **presence**, which is something else, then the act could be thought of simply as enjoyment within an interesting and provocative setting.

For example, if someone where to by a copy of Crowley's book "MAGIC IN THEORY AND PRACTICE", which is very easy to do, and if that. same person were to furnish his bedroom in the manner of a temple, as that person has come to understand such places to be set UD ,(And this he could do easily from reading the materials available on the Rosicrucians, the Golden Dawn, etc.) And, if that person performed very precisely the rituals known as the "Star Sapphire", the "Star Ruby", or "Chapter 69" of LIBER CCCUXIII, and if he did not have the magical presence, or AFFLATUS. of the Gnostic Masters of Sexual Magic, then nothing would be achieved except perhaps a certain amount of purely subjective phenomena, a certain hedonic tone,- and a certain imaginative ecstasy, but little else, and certainly nothing MAGICAL, The reason: for this is quite simple, There are only two existing groups in the world, now left, who have inherited from the Gnostics of old the Afflatus of sexual magic. They are The Monastery of the Seven Rays Brotherhood of the Inner Temple, whose teachings provide the material for this course, and the Crowleyite initiates known as the "Re'-Theurgis tes Optimates" and as the "Alchemists of Sexual Fluids", and who are entirely esoteric and are hidden away in a very remote and isolated part of the Americas. Needless to say, the Monastery Brotherhood and the Alchemists are initiates of one another, and have for some time been working together, which is a very good thing, as Crowley did not cooperate with the Gnostic tradition from which he took his teachings, except to create his own and rival Gnostic Church. Consequently, the very essence of sexual magic must be seen as something more than just the act of sexual behaviour, something more than just the occult setting, and something more than just the intention to follow directions exactly and to arrive at the identical result. But, at the same time$ this something else, this AFFLATUS is the product of a very complicated development, and that is why we will be covering quite a lot of occult territory in our discussion of sexual magic. For the reason is very simple: The Afflatus of Sexual Magic is identical with the structure of the universe, and for this reason we must begin at a very metaphysical level, which we term "The Foundations of Sexual Magic', and move on to "The Deductions of Sexual Magic", which are both cabalistic and tantric, then to "The Experimentations of Sexual Magic", which deal with practical sex-magic, and lastly we encounter "The Projections of Sexual Magic", which are alchemical. Thus, sexual magic forms an encyclopaedic science, and this encyclopaedic character is absolutely necessary in order to develop the conception of the Afflatus, which must not be understood as a spiritual entity of some sort, but as a purely naturalistic and logical or noetical structure of consciousness, which forms our understanding of sexual magic, and thus which provides the sexo-magician with the key to his work.

When we say that this Afflatus is purely naturalistic and logical or noetical we mean that it is both a part of the universal system and not in any way exceptional to it, but also that it is the proper mechanism of understanding the place of sexual magic in the universe, and the proper mechanism for placing sexual magic in one's scheme of the occult sciences and art. It is not necessary to actualise the impossible, At the same time it must be understood that practical sexual magic is simply 1/4 of the entire field. That is why when the author of this lesson grows old he will not be obsessed by the fear that as his sexual interest (both appetite and capacity) decreases so will his occult powers. Nor do we think

that prolonging the sensations of youth into old age is very much desired by Cosmic Destiny. Old age has its own sensations, which being under Saturn' and Uranus, rather than Pluto and Mars, are much more-spiritual and. certainly much more powerful in the occult sense. Our students having reported to us about the occult purveyors of nonsense concerning everlasting sexual potency, where the elderly are both sexually active, and even phallic athletes, but also happily senile, we are pleased to advise that while there is a part of sexual magic for everyone, no one should be expected to work outside of his age group, anymore than the dying flower should be expected by Nature to produce seeds in the wintertime of its life.

The above moral advice implies also that it is not necessary for a person to be sexually active to make use of our course in sexual magic, There is a spiritual side to sexual magic, just as there is a physical dimension. This course is also intended for celibates, for those masters of yoga who have achieved the epitome of sexual denial. Furthermore, sexual magic is not necessarily involved in sexual behaviour, since as it is possible not to have sexual magic while sexual and magical elements are present, it is likewise possible to have sexual magic without either sexual or certain seemingly necessary magical elements being present. The essence of sexual magic is the Afflatus, which is not specifically physical nor phallic in any way, except perhaps symbolically, but which is both logical and noetical, this last quality being the most important, for it refers to the sexual nature of being, as we shall come to understand it and see it in its essence.

While the purpose of this proem is to clear up certain confusions which ma arise in the minds of some when we discuss the question of sexual magic, yet this is a matter of clarification, which must continue through the entire course of study. We are not now ready to clear up everything of a sexual nature which might stand in the way of a right understanding. This is impossible, but at the same time, we are quite aware of the need to make clear certain ideas which are often in the back of a person's mind, when sexual magic is discussed with him. At the same time, we feel that it is necessary to shift our ground a bit, so as to call the reader's attention to certain basic concepts, which will serve to throw him into the field of sexual magic, perhaps for the first time.

the Tharot of the Gnostic Magicians, there is a chart known as the "III of Magical Stars". In Crowley's book "LIBER C=XXIII" there is the Chapter 36 "The Star Sapphire", which like the chapters in LIBER CCUXXIII functions as a Taro card and as a prose-poem. The reader will note the similarity between the titles "Magical Star" and "Star Sapphire".

Next, let us consider the following points: (1) The subject-matter of the "III of Magical Stars" is the Western Cross, which is ordinarily assigned to Cancer, the phallus of the Gnostics, but here it is assigned to "Vulcan in Scorpio -- the knight of the mystical rose". (2),Chapter 36, "The Star Sapphire", begins as follows: "Let the Adept be armed with his Magick Rod (and provided with his Mystic Rose). (3) "The Adept" is the "Knight", the "Magick Rood" is the "Rod", or phallus, or "Western Cross", and in both passages, there is the "Mystic Rose". (4) According to very traditional astrology, Scorpio rules the sexual parts of the body, which means the phallus in males and the vagina in females. Does the "Mystical Rose" refer to the vagina, one might ask. (5) According to Gnostic tradition as it has been presented in the first year course of The Monastery of the Seven Rays, "Student II. Degree, Astral Magnetism II, (a) the magical phases of the Moon, Earth Magnetics", the Scorpio centre need not refer to the vagina of the female, but it refers to the base of the spine centre, which physically refers to the anus. (6) We might now ask if the ritual is capable of an interpretation in terms of sexual activity different from the most conventional. (7) We might wonder if the ancient sodomites were, as H.P. Blavatsky argues, true sexual magicians. (8) Because in this same ritual Crowley invokes (i) Father and Mother, (ii) Mother and Son, (iii) Son and Daughter, and (iv) Daughter and Father, at points east, south, west, and north, we ask also whether or not a more than usual sexual interpretation is possible from this chapter.

I cite these matters in order to show that sexual magic is a highly analytical matter and that sexual energies are well known to manifest under many and various forms. Our task in these lessons is clearly to see the various forms of sexual manifestation from the most abstract to the most concrete, from the somewhat phallic principle of' ideality in the ontic sphere down to the rather curious and somewhat confusing manufactured artificial phallus, used by those who thrive on hedonic tone, At both ends of the sexual spectrum we will find the elements of sexual magic, but somewhat difficult to see in the one, because of its abstract character, and somewhat shocking in the other, where no spiritual or even magical intent seems implied; yet, we only, wish to say that this is a matter of necessity, in as much as the Afflatus of sexual magic, being all pervasive, requires much skill in its elucidation,

Michael Aquarius

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The Monastery of the Seven Rays,

IInd Year Course in Sexual Magic

Part 1. The Foundations of Sexual Magic:

Lesson 1, The Ontic Origins of Sexual Magic.

At the beginning of everything, before thought can be possible, before experience has either itself or anything else to entertain, before gods and men actually exist, and prior to all process, motion, evolution, space, time, any manifestation, and even the divine selfconsciousness, THERE IS BEING. To be, is first of all to be possible; to exist is to be and to be possible; and if that which can be, happens to be, or is, then it must be as it is, otherwise it would neither be, nor be possible. From the ultimate point of existence, existence, possibility, and necessity are ONE. The idea of differentiation, which the mind applies in its quest to understand is something quite foreign to being in its ultimate point-state, There is only unity of being, there, but later it will be understood that we can say there are others. To distinguish between possibility, existence, and necessity, shows us that at the ontical level, at the level of the ultimate point-state, differences a" manmade. Sexual differentiation is a privately introduced production of human thought. Sexuality depends upon a set of categories of the mind, which do not exist objectively, and therefore like all else in the mind, must not be thought of as pertaining to the nature of things. But, because sexuality does derive from the mental state of man, it is magical in as much as it can be reconstructed to give the human mind, the initiate-mind direct experience of the true sexual differentiations which are to be found in the universe, and yet which cannot be perceived by those outside of esoteric wisdom. Yes, there is a sexual reality somewhere in the universe, but it is only for the magician to show where it is, for the sexual reality of the commonplace mind is neither ultimately sexual nor magical, but existing at the level of appearance, can only be thought of as sheer illusion, something functional in the biological sense. Therefore, let us make it quite clear that sexual being is different from the sexual appearances of the physical world, and that sexual being is magical and even ultra-magical in its being.

A. IDEALITY AND ESSENCE:

At the beginning of any consideration of being, we must make certain distinctions, which are true in the objective sense that they go beyond mere mental constructions. By this we mean that what the magical mind of the metaphysician finds out about being is true of being. Thus, while the metaphysics of the uninitiated are often filled with confused and perplexing analyses, magical metaphysics presents a fixed and absolute science, which serves as the basis of an equally fixed and exact esotericism in both theory and practice. Immediately, the magician must make a distinction between ideality and reality as well as between essence and substance. These four principles of ontology may be summarised as:

1. Ideality, that type of being which is ruled by the logical principles of non-contradiction and sufficient-reason.

2. Reality, that type of being which is ruled by the logical principles of excluded-middle and identity.

3. Essence, that type of being which is ruled by the logical principles of entailment and equivalence.

4. Substance, that type of being which is ruled by the logical principles of inclusion and implication.

As can be understood from what we are indicating, above, our approach must be logical in order to ground the science of sexual magic in an exact and authoritative form of rationalism, the student will note that there is no appeal made to mystical or dogmatic authority in presenting our teaching, rather our method is to follow the art of analysis and to make precise distinctions in the exploration of definite concepts,

Because both ideality and essence are ruled or constituted by logical principles from which all other principles can be derived, they are examples of form in its most perfect sense. Thus, a master of transcendental logic can easily deduce from the logical principle of non-contradiction, not only sufficient reason, but also the reality principles of excluded-middle and identity. Likewise the principle of entailment contains within itself, to be opened by method of analysis, the principles of equivalence, inclusion and implication, Because ideality and essence are so constituted as perfect examples of form, we may view them as being masculine principles, in as much as form is the essence of masculine-being. But there is only one level of perfect masculinity, and that is ideal essence, for ideal substance and real essence show evidences of sexual mixture. Consequently, the purely masculine influence as well as the purely feminine influence is severely limited by logical definition. The purely feminine realm of real substance stands as a pole apart from masculinity, with the two worlds between the two enjoying bisexual properties, This chart may explain in this:

REALM	LOGICAL RELATION AND PRINCIPLE.	SEXUALITY	VALUE
1. ideal essence	entailment and non-contradiction	masculine	formal
2, ideal substance	inclusion and sufficient reason	bisexual	formal
3, real essence	equivalence and excluded-middle	bisexual	material
4, real substance	implication and identity	feminine	material

It would seem therefore that the ontical world presents a very good sexual picture of the whole field of sexual magic. From this lesson, alone, it is possible to derive the entire body of teaching concerning sexual magic. I might add that there are now in the world two forms of sexual magical method. One method, our own, is based on a masculine analysis of categories and their properties and their characteristics in magical work. The other is strongly feminine and is concerned more with direct experience, perhaps mysticism, and the minimum of analysis. I associate this feminine form with the revival of witchcraft in the English language countries. Between the two poles you will find the other types of teaching, such as the incomplete yogas and occult systems, but our system, alone, is the absolute science of sexuality, without equal as far as I am aware.

B. REALITY AND SUBSTANCE:

Reality and substance have been discussed above and therefore let us explore a little more in detail their sexual identities. Both are principles of the feminine, and this is because the principle of content is so strong in them that it is only with great difficulty that the magician can structure them in any form. A typical example of this would be the comparison between the skill with which the occultist can direct the fields of the mental and higher worlds, when compared with the difficulty he must face in dealing with the physical world, as when he tries to control the weather. The difficulty is not really due to any defect in his real or supposed powers. Rather it is purely a matter of the physical world, being a world of real substances, for which reason the masters of the Seven Rays as well as other adepts of similar line of work, prefer to work entirely on the inner planes, so as not to suffer the loss of occult vitality in trying to infuse form into that which resists always the masculine principle. That the physical world is so orderly now is due to the fact that certain over-whelmingly powerful forms of consciousness have been added to its being, so that almost every physical atom, and certainly every

physical rock, etc., has some nature spirit, deva, or entity supervising its continual behaviour. This is in marked contrast to the mental world, where there is a great measure of self regulation.

We might also note that the doctrine of the Virgin Mother, the doctrine of Virgin Matter, and various other views which refer to the virginity of matter clearly derive from the resistence which matter has to the masculine principle of form. Thus, the ancient Greeks were correct when they attributed to the eternal woman the void of chaos, the irrationality of ultimate matter, which is its virginity, The virgin forests of England were so called because they were wild, untamed, and could easily cause one to become lost. Virginity must be thought of then as a logical value, first of all, then afterwards it becomes a moral value, Yet, the ancient Hebrews who taught such a structured and strict sexual ethics, said that only in marriage was a woman informed, and only by bearing male children was she redeemed. This sort of view, however strange it might sound, goes back to the very ancient view which held that man and woman were directly linked to the ontical world, and thus represented this world in everyday life.

C. THE ONTIC HEBDOMAD.

In gnostic metaphysics there is the doctrine of the hebdomads, which are groups of seven principles held together and forming a perfect matrix or system of invisible energy. In our series of lessons, we treat of the hebdomads following the first papers, so that this section will serve only to introduce the concept for our consideration. If we take the four principles so far studied:

1. Ideal essence
2. Ideal substance
3. Real essence
4, Real substance

we find that we can see three areas of connection implied: a) between 1 and 2, b) between 2 and 3, and c) between 3 and 4. If we give numbers to a,be, and c, such as 5,6 and 7. we arrive at seven principles, or the ontic hebdomad. Together these principles form as we understand a vast field, which serves as the foundation for all types of magical and sexual operation, In fact it is impossible to have a true science of sexual existence apart from this background. The hebdomad is a necessary step in the development of magical fields of force, occult energies, and various studies of magnetism, because it is necessary to relate every level of analysis to the next in series, and unless this is done there can result a loss of magical energy, which would make any operation fail. The hebdomad exists in four different types, or as a system of four different structures. These four, due to the way in which the energies of the hebdomad terminate, may be said to be either ontical, cosmic, ontological, or cosmological, and relate to the background materials used in the four first lessons of this course "Part I. the foundations of sexual magic". The elements of the hebdomad are logical relations, the eight which are derived by assignment of the four basic principles, entailment through implication, to formal and material modes of truth. The eight relationships are as follows, and serve to take the place of essences substances both ideal and real, as well as principles such as non-contradiction through identity. They are:

A.

1. formal entailment

2. formal inclusion

3. formal equivalence

4. formal implication

B.

1. material entailment

2. material inclusion

3. material equivalence

4. material implication

The technical analyses of these relationships form the subject matter of our next paper.

Michael Aquarius and Racine

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The Monastery of the Seven Rays

IInd Year Course in Sexual Magic

Special Paper to follow after the lst Lesson.

VOUDOO CABALA AND THE FOUNDATIONS OF-THE SEVEN RAYS -

It will be noted from the last sixteen lessons of the first year course# that the teaching of the Masters of the Monastery of the Seven Rays is based to a great extent upon the classical forms of Voudoo cabala, which is the basic esotericism of Latin America. However, because the origins of both Voudoo and the Monastery are much more ancient than the colonial period and the creation of the Latin American nations, being both derived from Atlantean metaphysics, it must be understood that there is a logic behind the notion of the Seven Rays, which finds its expression in the hebdomad of sexual magic.

The elements of Voudoo are derived from the concept of the loa, or "laws" (Fr. Lois), which rule psychic being in all of its forms, as well as the natural world of processes and events. These laws are both personal and intelligent, being elementary archetypes of consciousness. In order to become an initiate of Voudoo, it is taught that one must first magically master the conscious state of existence and experience. To serve the laws, that is to say to be an assistant to a priest one must master the unconscious state. Priesthood implies mastery of the superconscious, or the transcendental ego, and high-priesthood, the subconscious or the transcendental id. Thus, Voudoo expresses itself in terms of four degrees of magical ascent to the absolute. Yet, it must be understood that these steps are fully magical in the sense of sexual magic. For these degrees involve a sexual transmission of magnetism from one being to the next, such that when one is initiated, his initiator is also his sexual master, and the particular deity involved is Legbha, who is bisexual, thus representing the opening of mystical and magical awareness as both father and mother to the initiate. But it must be further understood that in the most esoteric sense of initiation, there is a hierarchy of actual sexual initiation implied, where the initiate is sexually initiated by the next degree (serviteur), the server of the laws by the priest, the priest by the highpriest, and the highpriest by the god in physical manifestation, according to type: i.e., the Legbha-type, the Guede-type, the Ogou-Fer-type, the Damballah-type, etc. This conception of mystical marriage is still practiced by exoteric or religious Voudoo, but in a very limited manner, due to cultural considerations and various moral and religious forms of conditioning, but esoterically it has never ceased to be followed in the temples of initiation.

SEXUAL INITIATION IN VOUDOO

"The highpriest shall be considered as such after he has been sexually united to the laws in terms of their physical and human embediments, which are the twelve signs of the Zodiac, and the four signs of the quarters of the Moon. "In ancient times, sexual union and sexual union for magical ends was based upon an absolute science of astrosophy, i.e., the magical use of the Zodiac. Such that the laws manifested themselves in terms of the respective signs of the Zodiac, and that sexual actions took place whereby the magician had sexual congress with the god assigned to the particular sign of the Zodiac, or an aspect of the god could be sexually united to one's self through congress with a "person" representing the god, due to his horoscope being so perfect a picture of the god's being and magical presence.

The sexual action itself was governed entirely by magnetic rules, and consisted of the depositing of the sexual fluid upon the centre of the constellation of air and earth (Libra), which is the solar plexus chakram of esotericism. What was achieved was a blending of the magnetism of the four elements; for the phallus, which was the source of this sexual fluid, represented as the constellation of Cancer the union of water and fire. This simple and seemingly elementary act had a wonderful magnetic meaning, for by

the linking of the four elements in this sexual manner, there was achieved the perfect magical experience of the god, since no element of the law was absent. Consequently, it was possible to achieve the full union with the god, assigned to the sign of the zodiac under which the priest's sexual "partner" was born. This type of sexual magic is important because it shows that (1) sexual magic differs from exoteric sexuality in many fundamental ways; such (2) that the elements of completeness of the act are not physical but the magical balance of the four elements; that (3) there is no effort made to conserve the sexual fluid, which is yet understood to convey a specific magnetism; and (4) the "physical body" is symbolic of the occult person of the god, and that the human "partner" has only a symbolical existence, since the god or law is the goal of the sexual union. This does not imply that the sexual "partner" was treated as an instrument, rather such a "person was then regarded as an icon, somehow both the symbol of the god and the mode of his presence.

We mentioned the conception of the god-type, what we meant was that not only did a "person" come into the world under a particular sign of the zodiac, but that in physical appearance and in psychic behaviour they represented the god most especially. It is therefore quite necessary to provide a list of the gods, or laws, as they are assigned to the zodiac. This is as follows:

SIGN OF THE ZODIAC	SEX-MAGICAL ASPECT OF LEGBHA
1. Moon in Scorpio	Grand Bois D'Ilet
2. Sun in Taurus	Guede-Azaca
3. Sun in Virgo	Simbi
4. Sun in Capricorn	Guede-Nibbho
5. Sun in Scorpio	Grand Bois d'Ilet
6. Moon in Taurus	Guede-Azaca
7. Sun in Pisces	Simbi-Agwe
8. Sun in Cancer	Ogou-Fer-Agwe'
9. Sun in Libra	Simbi-Guede
10. Sun in Aquarius	Grand Bois d'Ilet
11. Moon in Leo	Agwe-Chango
12. Sun in Gemini	Simbi-Azaca
13. Sun in Sagittarius	Guede-Nibbho
14. Sun in Aries	Ogou-Fer-Chango
15. Sun in Leo	Damballah-Guede'
16. Moon in Gemini	Damballah-Simbi

It is important to note certain features of this list which will be later discussed in the course of our study of sexual magic. I refer, to (1) the magical theory of the season of initiation, from the beginning of the Sun in Scorpio, to the end of the Sun in Aquarius, which incidently is the time of the year of the greatest UFO activity, from October, 23 through February 21. This is the time of the greater initiations into the mysteries, and for this reason all of the major schools of the occult have their higher initiations, as priest at this time of the year, when the influence of Grand Bois d'Ilet and Guede-Nibbho is strongest, since they are the laws of magic in its essence, and therefore the greatest sources of esoteric power. These laws are especially sexual in nature and their magnetism while finding superficial expression in psychical activity, finds its completeness in sexual union with the inner essence of being. It should come as no surprise that the signs of Scorpio and Aquarius are so related, for the true Aquarius is very much the Scorpio type, and the true Scorpio is very much an Aquarian. Both signs are ultra-sexual in the magical sense, and objective observation would confirm the hypothesis that their behaviour patterns as Aquarians and Scorpios are usually identical.

But, we are concerned with the esoteric opening and closing signs of the season of initiation, which refers mainly to that time of the year when the magical forces are strongest for beginning inner work.

The second(2) feature of the list refers to the sexual possibilities of union between the signs. While we have discussed the usual mode of sexual union between the priest and the god-icon, we must call our attention to the another form of magical union, which is called "alchemical", because it is concerned with the internal

manipulation of sexual fluid, and which in other traditions is called "the orality of sexual magic". This refers to the union of Ogou-Fer-Agwe (the Sun in Cancer) and Ogou-Fer-Chango (the Sun in Aries). This is the seeking of the perfect sexual identity of Ogou-Fer, and therefore has been the subject of much study and misunderstanding by certain writers, whose lack of insight has been mainly due to a lack of the basic principles behind the work. However, because the occult interpretation of the internal manipulation of the sexual fluid has been the subject of recent publication, we will discuss it briefly, until that time (Part III. lesson M when we will be able to present a more thorough analysis.

The sexual conjunction of the respective mouths and organs of copulation, which is called by the French "soixante-neuf" or "69" [5] and which has been discussed usually rather superficially by certain occult sexologists for the past one hundred years, is nothing more than in part an affirmation of the phallus of the Zodiac, which is the Sun in Cancer (Yesod of the Cabala) whose sign is a repositioning of the sign "69", and this is not due to any accident, for both rise from the same magical archetype. The mouth (Ogou-Fer-Chango), which is the throat centre, and which is ruled by the Sun in Aries, now, is not some active power, but due to tongue and lips is both active and passive, for it now becomes the sexual receptacle, in that it receives the power and presence of Cancer. materialised in the phallus (Ogou-Fer-Agwe). The phallus is likewise both active and passive. For it is active by entry, but passive to oral stimulation. The balance can be seen when the tongue or the mouth becomes a magical agent, for this is Aries, and if the sexual organ be female, then in this case the tongue of Aries is positive and phallic, because it penetrates the female sexual organ, which is no longer the Sun in Cancer, but the Sun in Scorpio. So that there is no longer the Ogou-Fer principle. Thus, the magical action is not possible in the sense of the completion of the laws of voudoo cabala. This would seem to demonstrate that if the sexual agents or activists are men, as is usually the case in the Afro-Latin temples of this type, then Cancer and Aries are perfected and Agwe and Chango are united. But when the sexual balance is mixed, that is to say. between male and female, then the power of the act is mitigated, for the principle of Agwe must be present to meet Chango. And should the relationship be interpreted as between woman, as among the Lesbians and certain witches. it becomes only a sexual perversion, devoid of all occult significance, and truly dangerous from the psychic standpoint because of the terrific imbalance created. There can never be any such balance between Aries and Scorpio, and all female initiates must avoid such doctrines which suggest this as a possibility, for the magic of Grand Bois is not that of Chango, and any mixture has been known in the past to cause insanity if not immediate physical and moral death. Thus, for the female the possibilities of sexual magic are severely limited to traditional "intercourse" with a male, in as much as woman is not intended to be as magical as man, for she is intended by destiny to be more psychical than man.

In classical Afro-Latin esotericism, the orality of sexual magic is narrowed down to a specialised act on the part of two priests. Yet we know that this very action is becoming more and more common each day, existing as a form of sexual gratification to be found everywhere. But then why does not the world change, and why do not these sexual activists have terrific magical and occult powers? Why do those who seek such pleasure have vast capacities to control destinies? The answer is quite simple, and it is not to be found in the nature of the act physically considered alone. It is in the nature of the occult status of the "priests" and in the nature of their intention, i.e. the magical intention of their act, which seperates all sexual actions from seemingly identical sexual magical acts. For when the same act is done between initiates, and when they are related in initiation in a very esoteric way, and not just initiates of the same degree, between those who have ultrapsychedelically crossed the bridge between mind and matter, between those who are magicians, within the mystical confines of their temples, with the proper astrological conditions, and when the body is truly an icon, then the world changes, for the cosmic influences are directed and redirected along the intended pathways of spirit-consciousness; but these esoteric accomplishments will never be found in the newspaper. However, the student must understand that the magical body, or the icon, is not the physical body, in the strictest sense. Rather the icon is a magical body or complex of symbols, created from the magicians own bodies of light, and while it may have physical embodiment in terms of a symbol or a sign written on paper, the icon is most properly the ritual design or the lever, which serves to focus the energies which are operative in the inner worlds of the laws. For this reason,

therefore the Monastery does not believe that it is necessary to be sexually active to be a sexual magician, since the physical body and its condition doesn't enter that significantly into the matter. For if it did, the greatest sexual activists in the world would be the most powerful magicians, since they spend all of their time perfecting their physical bodies with exercises to make the sexual exercises of love making, the sexual experience as such. the ultimate in physical pleasure. We do not wish to criticise anyone for holding this view, which may be valid in the field of sexual gymnastics, but at the same time we wish to make it quite clear that the physical entities involved in sexual magic are not physical bodies but icons, to which certain parts of the physical body bear and possess an exact correspondence, and which serve as the magical instruments through which sexual magical operations take place. The reason for this is to protect the moral condition of the magician from various forms of sexual vampirism via the succubus and the incubus, and thus while we do not present in sexual magic an allegory of physical sexuality, we have chosen the middle point between allegory and physical actualism, which is the method of the icon, wherein the sex-magical force and god-presence are to be found in its fullest sense. The method of allegory, which was that of Father Boullan, and the method of physical actuality, as in Aleister Crowley, both have serious defects. For Boullan, there was the very serious possibility of danger from empirically mental vampirism. For Crowley, sexual magic easily degenerates into non-magical perversity. Yet, by means of the icon the greatest scope of magical power is possible, if only because it combines the strengths of both allegory andphysicality. Yet, we will not exclude possibilities where physicality or allegory may be attempted, but for the present we will simply introduce the icon of the Haitian Master Gersonides, the chief of the Scorpio section of the Spiritual Gnostic Assembly, since according to very elementary occultism, sexuality is ruled by Scorpio.

Michael Aquarius and Racine Loa

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Monastery of the Seven Rays

The Monastery of the Seven Rays,

IInd Year Course in Sexual Magic

Special Paper to preface the 2nd Lesson:

"The Logic of the Seven Rays".

THE PHYSICAL UNION OF HUMAN BODIES, THE SHARED EMOTIONS OF MANKIND, AND THE MENTAL DIALOGUE OF THE HUMAN RACE.

The ultimate mystical and magical condition of humanity is one of physical union, whereby consciousness of having different physical bodies is lost, and were each feels the identity that is the one body of mankind. Achieved by nudism, immediate physical contact, and emphasised by the use of body oil and possibly psychedelic or alcoholic stimulation, the bodies are one body, and there is little possibility of any body feeling apart from this one body. The focus of attention shifts rapidly to the shared emotions of the group. All feelings have been put into a commongly shared emotional experience. There are no inhibitions, complexes, or "hangups" to prevent the freeflow of natural bodily and emotional conversation. The same experience is enjoyed by all, because enjoyment is the key-tone of the emotional life of this truly Aquarian Age group. Group bodily and emotional union breaks all barriers, for there are no distinctions made as regards union of body, emotion, mind. The previous limitations, such as race, social class, and sex have been terminated, long ago in the Piscean Age. Now everything is one and this one body, soul, and spirit functions in a state of perfect communion. This is the fellowship of spirit, which had been taught in the early Christian Church by the Gnostics. This, in a word, is "Primitive Christianity".

The sacramental union of the entire body has been confined to the head in confirmation and other rites. The psychedelic food of the sacrament and the true blood of the Christ, the wine of freedom and creativity have been taken away and replaced with mere tokens, mere symbols of the passage of one thought into another. This has led quite rapidly to a religion which denies the participation of the body in sacramental life, and to a total rejection of the real meaning of the Mystical Body of Christ-Love. Yet, the inner gnostic principles cannot be denied and everywhere in this new age, there are being formed communities of the quest, sanctuaries of the search for the Body of Love. We cannot reject them for they have directed themselves towards the truth, and we as the custodians of the True Gnosis, as Brothers and Masters of the Monastery of the Seven Rays, welcome these brave and bold spirits.

The mind, when the body is one. when the emotional experience is unified, now takes on its most creative activity: the dialogue of the mental state, wherein all of the minds present are one mind, where the one mind enjoys its ideas and communicates with all of its ideas. Structures of thought and systems of imagination and intuition are built up within this mind, and thus it is that there come into being the metaphysical masterpieces of genius. which have enriched the past ages of humanity, and which will now be possible in the future, for while many thought the spirit of invention stifled by bodily repression, the new yoga of skin-to-skin-immediate-presence -- of skin blending into skin, of bodies melting into one wonderfully muscular organ, of oils. perspiration. and bodily liquids achieving this physical, this very natural, this completely uninhibited molding by the genius of cosmic artistry---yes, this new yoga of the new living matter, yes, this new form of generating physical identity, yes, this vulgarisation of the innermost teachings of The Brotherhood of the Monastery of the Seven Rays, yes, this will serve to save humanity from those who would seek to prohibit and to inhibit, to suppress and to repress, in a word "clothe" the basic drive of creative genius, which man shares with the animals, who have never lost their power to create, because their bodies have never been stifled in the unnaturalness of clothing and custom.

The new freedom of contemporary youth is based upon their unconscious perception of the basic truth behind the universe. There should be no inhibition, which serves only to prohibit creative thinking. it was once thought that by means of the practice of inhibition, creative genius would be possible because the energy ordinarily expended in sexual activity could be used to a creative end in art, or literature. We now know this to be false, as the writings and art of those most sexually active are the greater of the works of genius: Michaelangelo, Renoir, Moreau, Redon, Huysmans, des Goncourt, Baudelaire, Proust, etc. Therefore the older notion of repression being the prelude to genius is and always was incorrect, if not hopelessly dangerous.

The Monastery of the Seven Rays, therefore, opposes the older puritan ethics, which was so widely taught, and which still is taught by occult schools of thought. We have always maintained that the basis of the "Logic of the Seven Rays" is thought as freedom, body as creative, and emotional expression as the truth of human experience. I personally cannot believe that by means of repression creative expression is achieved. If the ideal of beauty and truth is achieved in anyway by this practice, it is only vicariously, that is not by the artist achieving the ideal, but by means of his imitation of those who have achieved the ideal. For the ideal cannot give itself to those who by choice of will exclude themselves from its radiations, by modes of custom and behaviour which are departures from the natural course of patterns of events and processes in space and time, i.e., from naturalness.

In order to concretise our teachings even more than they have been presented, we propose to present illustrations in the form of literature which we will apply to each lesson, in order (1) to set the theme of the lesson, or paper, and (2) to establish the tone, by illustrating the idea of the lesson. We have selected the writings of the French novelist, Michel-Paul des Bertiaux de Boudon: "L'ecriture artiste", translated by Racine Leconte. These writings, which form roughly two major sections, at present, "La Belle Creole", or part 1. and "Les idees de Monsieur L'Abbe", or part 2., the one being "fragments of a psychological romance", the other being "elements of a philosophical romance", will serve to give a most unusual presence to the course in sexual magic, largely because this writer has treated the nuances of sexual magic in a manner which comes closest, of all literary attempts, to the very teachings and doctrines of our brotherhood. The author has consented to this adaptation of his writings by our brotherhood, knowing us both in the outer world as very human individuals, men of highly sensitive nervous systems, of "ultra-refined sensibilities" (to use his language), as aesthetes and connoisseurs, and as master craftsmen of our art, and knowing us in the inner worlds as is only passible to those beings who participate in that ultimate community of yogic wisdom. It is believed by ourselves as Masters of that very highly evolved human hierarchy of spiritual discernment that by means of these adaptations from Bertiaux, there will be achieved that union of body, that participation in the identical emotional life, that communion of mind, and that total community of unrepressed and uninhibited freedom of being in sexual magic, which is the yoga discussed earlier in this paper, and which represents the perfection of metaphysical transformation, wherein by means of The Monastery of the Seven Rays, those who are outside of the Monastery are now identified with it in its most perfect consciousness and universal experience. This unity as the "the logic of the basis of creativity, we have referred to above as Seven Rays". For it implies that there is a certain level of vibration, a certain rate of consciousness in which all evolved minds may share. But, going beyond this we will teach both the emotional sharing n' experiences and the physical body, by all who participate in the art and science of sexual magic.

Our blessings always

Michael Aquarius and Racine.

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Monastery of the Seven Rays

The Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Special Paper to preface the 2nd Lesson, continued:
"The Logic of the Seven Rays".

HEBDOMADS AND THE ANALYSIS OF THE CONCEPT OF SYZYGY.

"Ah, if I were the gnostic pontiff-adorateur, how I would rule my prelacy -- a veritable cabalistic sultan, with a harem, the boyishly breasted heroines a la Edgar Allen Poe.

"For Aeon, I choose the Benedictine liqueur, for that is manhood. For Daemon, the rich rhum, of Bordeaux, truest embodiment of femininity and that great mother, matter. For Syzygy, let me have genuine Irish whisky; and thus shall being be constituted and regulated.'" (L'ecriture artiste, 2, cclvi.)

"'Why, of course, I always buy my pieces through the "Sevres du Jour Porcelaine Research and Identification Service", from a black-skinned Haitian aristocrat of unparalleled taste and judgement; he was born on Sunday, having several planets in the constellation of the Lion, with Saturn rising in Capricorn; he is most probably the scion of a line traceable to one of Louis XIV unmentioned off spring, that variegated synthesis, if not syzygy, of African sensitivity and Cartesian analysis, so overly-subtle, so rare to the point of uniqueness, so ultra-refined -as if the ever so rich earth of Guinee could but take upon itself two possible forms: this connoisseur and the white objects d'art his black fingers delineate."' (L'ecriture artiste, 2, cxxviii)

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Hebdomads or the principles of the sevenfold are based on the concept of the syzygy, wherein taking pairs of fours, in one group I, II, III, IV, and in the other group 1,2,3,4, let us combine these two pairs of fours according to this schematism: 1 (1) 11 (2) 111 (3) IV (4), which gives us a formal series. But this series is unsatisfactory, because a hebdomad (a) has only seven members in series and must (b) end in IV, rather than in (4), in order to satisfy the primary definition. Consequently, the principle of syzygy is introduced in order to make the sevenfold principle precise in the hebdomad. This is achieved by means of the principle of analogy, whereby there is an analogy between I and III, or between 1 and 3, and between II and IV, or between 2 and 4. This principle of analogy is based on what we have said already about numbers in the first year course, Student II. Degree, Occult Physics A. paper 19. In order to arrive at the hebdomad, therefore, analogy is used to combine some of the elements 1,2,3,4. This may be as follows: 1 (1 and 3) 11 (2) 111 (4) IV. The result is a formally correct hebdomad, ending as well as beginning in a member of a like set. Another combination may be as follows: 1 (1) 11 (2 and 4) 111 (3) IV. This last model is considered more aesthetically satisfying to the metamathematician because of the greater symmetry existing between III and (3), as when compared to III (4) in our first example. However, as we will now see, the analysis of the hebdomad, and the use of the syzygy in order to combine elements of the same set, become complicated when we apply our cartesian model of analysis to the basics of sexual magic. For it is at this level that we find the use of combinations or syzygies of elements reflecting a certain type of profound truth, having deep ontological implications.

In the first lesson we discussed the four types of relation which are fundamental to the foundations of sexual magic. These relations are: entailment, inclusion, equivalence, and implication. Now, as the sexual initiates become icons in the temple of sexual magic, so that their physical action is iconified by reason of esoteric initiation, so the foundations of astral iconification must rest in the logical order of formal and material relations. This means that sexual magic implies that there

exists a logical realm of conjunctions where elements combine to form unities, which unities are the foundational realities or idealities not only of sexual magic but also of the natural order of bodies, emotions and feelings, and minds with thoughts. In the paper of Voudoo Cabala and the foundations of the Seven Rays, some might have thought that physical sexual contact was denied in favour of the icon. This is far from correct, for the actual Byzantine meaning is that the physical body becomes an icon, by a certain subtle refinement of its material constitution, and thus is sexual magic, as distinguished from ordinary sexual behaviour, possible. How this is achieved is by means of hebdomads with their logical syzygies. The reader may feel that physical sexuality is brought near to him, then taken away, and then brought again near to him, by means of a continually shifting and qualifying of our concepts: this experience is exactly what we wish to communicate, for only by an over refinement of concepts can it be possible to see the actual physical aspect of sexual magic. This physical aspect must be presented in ahighly complicated manner in order to establish the validity for this type of magic. which next to magnetic materialism or the subject of the IIIrd year course, we consider the ultimate form of yoga.

The four relations of logic in their formal or ideal and material or real manner and nature serve to define and determine the entire pattern of sexual magic in its foundations. We will not deny that the elements related are as significant as the relations, but we will maintain that when joined in relationship, the elements sink into the relationship and become identical in it, terms merely within its field of operation.

POTENCY, OR THE LAW OF STRENGTH.

If the relations pertain to the first level of analysis, to the realm of first principles, then we consider these relations, be they either ontic or cosmic, i.e., pertaining to either the level of sexual thought or to the level of sexual experience, as static or as dynamic, depending upon whether they are found in the process of sexual emotion or isolated by means of abstraction. The law of strength comes forth, here, in order to show that the type of relationship within the hebdomad is determined by the circumstances of either thought or experience, thus either formal, as in the ontic or cosmic level; and ontologically or cosmologically material, for herein experience and thought reflect upon themselves in the community of minds. This communication or communal thought may be termed sexual logic, as it is the evaluation of experiences shared by the same mind.

MODEL A. Ontic-Cosmic Level of analysis:

Static type:	a) Formal entailment	x) material entailment
	b) Formal inclusion	y) material equivalence
	c) Formal equivalence	z) material inclusion
	d) Formal implication	and implication.

MODEL B.

Dynamic type 1:		
	a) F entailment	x) m entailment
	b) F inclusion	y) m inclusion and implication
	c) F equivalence	z) m equivalence
	d) F implication	

MODEL C.

Dynamic type 2:	a) F entailment

	b) F inclusion	x) m inclusion
	c) F equivalence	y) m entailment and m equivalence
		z) m implication
	d) F implication	

MODEL D. Ontological-Cosmological level of analysis:

Static type:	a) Material entailment	x) formal entailment and
	b) Material inclusion	y) formal inclusion
	c) Material equivalence	z) formal implication
	d) Material implication	

MODEL E.

Dynamic type 3	a) m entailment	X) f entailment
	b) m inclusion	y) f inclusion and implication
	c) m equivalence	z) f equivalence
	d) m implication	

MODEL F.

Dynamic type 4:	a) m entailment	x) f inclusion
	b) m inclusion	y) f entailment and equivalence
	c) m equivalence	Z) f implication
	d) m implication	

COMMENTARY ON THE HEBDOMADIC SYZYGIES: MODELS A. THROUGH F.

Model A. This static type represents logical perfectionism wherein the subordinate elements x,y, and z reflect the definite and dominant tone of essence and ideality, so that those relations which are not ideal or essential as z are required to syzygy. Entailment and equivalence are essential and formal in orientation, and because of this truth, called "Formal or F-true", the sexual union of foreign elements is necessary to support their own identity. A and b through x and b and c through y reflect the more perfected sexual union. c and d through z, and especially the sexual potency of c gives identity to z. In z, because of some kind of metaphysical and metamathematical inferiority two relations must stand as equal to one. Of course the same principle applied differently is reflected in Model D. The law of strength may be expressed, however, as "where the elements a through d are formal, then the formal relations reflect their strength in the material relations. And, where the elements a through d are material, then the material relations reflect their strength in the formal relations".

Model B. In this model, which is termed "dynamic" in order to show the process of the coming through of reality as essence, z as the relation assigned to real essence forms the last inferior term. Ideal essences communicate directly with real essences, and the path between the ideal and the real is intended to be circular, y represents the sexual pairing, which depends upon a central identity between a and b and c and d, which is significantly more than just between h and c. When sexual union produces either essences or substances as in models B.C.E. and F. the weaker units within the hebdomad are "centrally located" so to speak, in order to both protect the process of production as well as to isolate these most foreign elements in the larger synthesis.

Model C. This is the dynamic production of real substance by means of the influence of x, or ideal substance, just as in model B. the production of real essence was through the position of ideal essence, located or situated at x. Please note that in Models B. and C. the centre of power being at the a and b level, the defining relation of inferiority must always be at x, which is the ideal counterpart of what is at z, or the real product. In models E and F, the centre of power is at c and d, so that z is the defining power with x as the indicator of the product. We might note that among the elements x,yz, when there is a syzygy it is always homosexual in character, whereas the relationship between elements a through d and elements x through y is bisexual, partaking of the elements of heterosexuality and homosexuality. Thus, in model B. z is related homosexually to c but heterosexually to d. This seems to show that at the primitive level of logical analysis, the full possibilities of sexual development and expression are possible, and more than possible they are present and necessary elements in the hebdomadical system of foundations.

Model D. Here the material or experiential elements are strongest, and x forms a clustered syzygy of foreign essence elements, attracted to the most essence-oriented level, namely a and b of this model. Everything said above applies by analogy, here. so that there is no need to repeat what we have said.

Models E. and F. These dynamic types refer to the production of that which is at greatest distance from the centre of power. which is at z, producing ideal essence or substance at x in models E. and F. which parallel by analogy productions in models B. and C. The main idea is that there is this circle of sexuality at the heart of being, which is a principle of being, and that both thought and experience have At their basis this type of exact structure which is the ultimate law and the principle of the sevenfold.

When the Monastery came into being, it was largely due to its inquiry into the foundations of sexual magic, into the hebdomad, upon which all else is based that the name "Seven Rays" was chosen. We are perfectly aware that there are doctrines of the Seven Rays in all of the neo-theosophical schools, where people are said to be "on a ray", or of a certain type, then we learn that this has been qualified to mean that we all have Seven Rays in us, but that one dominates, and that there is a minor ray of modification. That there are masters assigned to each ray we also understand is taught. With all of this, even with the rather childish view that the rays have colours, we suspend judgement, for such a view of the Seven Rays is intended only for occult children, to teach them that by image and number the invisible is made visible to the inner eye. Our rays are the syzygies and elements of the hebdomadic structures of sexual magnetism and radioactivity. And, our concern is with achieving the synthesis of logically related elements in a harmonious and very perfect pattern. We form the ultimate level of esoteric scholarship, where mastership is possessed by humans, not by astral entities or mahatmas, because our chelas and students have developed to such a level of comprehension and insight that it is no longer necessary in the course of spiritual evolution for masters to be thought of as remote beings and mankind as a group of children. We do not deny that such a situation may exist in the world, in fact we all know that it does, but we address ourselves to those sexual beings who have magical powers at their fingertips, and who having a will to create the world according to a certain refined ideal do not hesitate in their self-expression of that ideal, by bringing from possibility into actual fact the real experiences of life and being, rather than illusions fit only for children abandoned and occultly homeless. The ultimate reality of sexual magic is such that there is no reason for any person within our circle of thought ever to feel or think that the glib and trite teachings of the Seven Rays given outside of the Monastery can serve in any sense as a substitute for the ultimate formal and material truths contained in the hebdomadic structures of sexual thought and experience.

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic Lesson 2.
The Ontological Origins of Sexual Magic:

A. CONCERNING THE HEBDOMADS:

The science of sexual magic, being based on logical foundations, must seem at first glance to be frightfully dull. However, it is our view that only by seeing the foundations is it possible to appreciate the application of these basic principles to the field of experimental work. There must always be established, most firmly in the mind, the difference between sexual magic and its imitations, as well as the difference between activity of a sexual nature and sexual magic as such. The hebdomads, as we have seen in our previous lessons and papers, give us certain basic structures of mind and analysis whereby we will be building up a magical structure of very intense power. Yet, if one single element is not in place in this foundation, the entire structure will become unstable, and thus lack the effectiveness on the inner worlds which is so desired.

In passing, it is important to realise that the dynamic models for the hebdomads, as well as the static counterparts, can be used in building up structures from the categories and principles discussed already, as well -- as we have seen---from the logical relations of a formal and material property. These relations are replaced by categories as follows:

a) ideal essence
X
b) ideal substance — having for X.y.Z, any desired combination
y — possible according to the rules.
c) real essence
z
d) real substance

and the following schematism is also possible:

a) non-contradiction
X
b) sufficient reason — having for x,y,z. any desired combination
y — possible according to the rules.
c) excluded-middle
z
d) identity

Examples of this procedure, for the student desiring logical experimentation, would be the following examples of Models A, B, and C.

Type A.
a) ideal essence — x non-contradiction
b) ideal substance — y excluded - middle
c) real essence — z sufficient reason and identity
d) real substance

Type B.
a) non-contradiction — x ideal
b) sufficient reason — y ideal substance and real substance
c) excluded - middle — z real essence

d) identity

Type C. a) non-contradiction x m inclusion

b) sufficient reason y m entailment and m equivalence
c) excluded - middle z m implication
d) identity

From the above examples it is possible to see the number of types of combination according to the rules given in the "Logic of the Seven Rays". However, it must be remembered that for purity of logical form in Sexual Magic, one cannot use formal relations for x, y, and z in examples based on models A,B, and C, and one cannot use material relations for x, y ' in examples based on models D, E, and F. However, one can use principles(non-contradiction, etc.) and categories (ideal essence, etc.) either way, as we have shown, for this type of structure is much more flexible. Now, in this lesson we will be introducing a new element, called "law", which besides principles, relation, and category serves to form the foundations of sexual magic at the ontological level, where the pattern of sexual thinking reflects back upon itself. This level of analysis is concerned with the question of modality, or the "how" of things sexually related in magic. Here we are concerned with those judgements of sexual activity which are designed for a specific magical purpose.

B. POSSIBILITY AND EXISTENCE:

The law of possibility refers to that which may or can be. It is universally comprehensive and for sexual purposes, it represents sexual masculinity, being referred to ideal essence and to non-contradiction. Thus, we say a thing is possible, when it is not self-contradictory, and thusly having a type of logical existence as an ideal essence. The universe rises in the midst of sexual possibility, for everywhere the masculine principle is present and ready for magical action. Yet, at some distance there is the female principle of identity, the category of real substance, and the law of existence. This is the eternal feminine, namely the limitation of the masculine by reason of what has power and energy for action. From the very limited world of the feminine, there emerges the desire for the masculine. Femininity being limited seeks the unlimited masculine. There results from this desire to possess the logical phallus of non-contradiction, two sexually mixed laws, which reflect the universal pattern of desire. It must be understood that the feminine is the principle of energy and power, in the biological sense, whereas masculine presence is prior to the biological and comes from the ungirding embrace of logical passion, for as the male seeks to both possess and to protect the female in sexual union, so masculinity as logical being is prior and more universal than the female world of life and matter in motion. Following the neo-platonic and gnostic tradition, we make essences agents of causation. and we make matter the patient of this same causation. For this reason our Byzantine sexual magic is capable of far more precise effects than any other methods, as they are lacking the logical foundations.

C. NECESSITY AND CONTINGENCY:

The entry of the virile phallus of youth into the awaiting vagina of matter,, produces the first sexual experience of possibility: Necessity. We may define necessity as that which must be; for

if something can be,
and if that same something is,
then that same something must be,
for otherwise it could not be.

Necessity as a law of modality corresponds to sufficient reason and to ideal substance. Here we have all of the images of youth and vigor, the spirit of first romance and the passions of early springtime are to be found here. Our analysis shows us that the universe of sexual reality, even in this instance, is capable of exact explication. But, there is another level of sexual experience which reflects the later stages of passion, where there is not the youthful certainty of possession, where one is both aware of himself and of his limitations, where the force of masculinity is somewhat

adjusted out of consideration for, or by reason of the preferences of female matter. This is the world ruled by the law of contingency, which asserts that a thing may or may not be. This law shows perfectly the influence of the principle of excluded-middle in a new way. For according to the principle: something is either x or not x, and this reflects a certain rigid stand; yet in modality, this is softened to an almost judgmental give-and-take, which does not seek to ask questions, which seeks not to confine or to define, which only seeks to satisfy the requirements of sexual and magical art. Because it corresponds to real essence, contingency reflects very strongly the influence of the woman, and real substance, or matter. Nothing could be more certain than the female influence present in the "experienced lover", who has learned the art of satisfaction through many encounters with matter. He has achieved the level of art and sexual science by reason of his varied experiences, so that with this refinement, he does not apply rigid principles, laws or categories of sexual enjoyment to the act, but seeks to create a fresh masterpiece each time, making use of the various techniques known to him and mutally enjoyed by his loves in the past. Contingency is the law of the lover as artist of pleasure. This type of methodology, as well as our making use of it in this lesson shows our ideological affinity with that apostle of intellectual voluptuousness, Anatole France, and with those refinements of the history of sexual enjoyment, especially among the courtesans of 18th century Japan and ancient Greece, where every movement of the body carried with it both a symbolic reference to pleasure and an indication of intellectualised sensuality and curiousity.

D. THE ONTOLOGICAL HEBDOMADS OF MODALITY:

Observing the same rules as given in part A of this paper, we may construct hebdomads from the laws of modality, which parallel exactly the hebdomads constructed with principles, relations and categories. We will do this only, however, to show that there are certain structures present in the world of sexual magic, which serve as archetypes of sexual behaviour, and while few would ever analyse the sexual experiences of humanity as we have, they may be analysed exactly and with logical precision, in order to build upon these analysed forms systems of magnetism of very refined energy and power. But, this technique is reserved to the sexual engineering of the next year "for we are content, now, to examine in passing the foundations and pot to dwell in detail upon what may appear to the beginner as too technical, and too much of a sexually cerebral experience, and therefore dangerous to calm nerves. However, let us simply regard the possibility of using modality in hebdomads of the following types A. and B.

Type A.

a) Possibility — x non-contradiction

b) Necessity — y excluded - middle

c) Contingency — z sufficient reason and identity

d) Existence

Type B.

a) Possibility — x non-contradiction

b) Necessity

c) Contingency — y sufficient reason and identity; z excluded - middle

d) Existence

We have been considering the foundations of sexual magic from the standpoint of the basic logical elements of thought and reflection upon thought (the ontical and the ontological -- or method and methodology). We now move into the sphere of experience, where the world of the concrete is encountered and where sexual experience possesses a more personal and limited character. Up to now we have been engaged in sexual abstractions, which are important, but which take their validity not from experience

but from the separation from experience which is necessary to clear and precise thought. Sexual reality is both concrete and abstract, and once we begin to consider the processes of time and space, we are forced to think in terms more under the influence of the eternal female, than under the immediate direction of masculine abstraction. We are now therefore to return to the womb of sexual experience, having seen the world of the father in his cold, clear, and electrifying light. Now, it is the mother who calls us to the cosmic origins of sexual magic, and her method and her methodology in the cosmological origins of sexual magic will not be very similar to the masculine method of ideal abstraction; as mother nature is the realm of ultimate sexual considerations.

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Initiatic Paper to follow between the 2nd and 3rd lessons:

"Each night, within the peristyle, as the bokono lay nude upon his pallet, Luage's dark form was bathed in an insinuated perspiration, awaiting the God's arrival, in anticipation of Legbha's presence. Then as the rays of the Moon rose overhead to the zenith of their celestial arc, He came, borne upon the lights and flames of countless stars; and with the velour softness and floreal of His black nakedness, encircled the expectant Luage.

That night -- like all of the others, -- they explored the possibilities of sexual love in all of its terrestial and divine modes, of body, of emotion and feeling, of mind and its thoughts, and of fiery spirit.

That night -- like all of the others, -- in a myriad of ways and existences, they were united, becoming one in the full selfishness and possession of magical embrace.

When with the first sly suggestions of the dawn, He left this place of His passionate and voluptuous incarnation, to return always again, an ecstatic Luage drifted off into the realm of dreams and repose."

(L'ecriture artiste, 1, lxvi)

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POSSESSION AND SEXUAL MAGIC IN LEGBHA METAPHYSICS.

The theme of "L'ecriture artiste" is of course the culture of the old Haiti, especially during the 18th century. It was during that period when the blending of occult systems was achieved, which brought about that wonderful synthesis of Afro-Latin esotericism, which forms the basis for so much of our own teachings. But, in the passage quoted above, the emphasis is definitely sexual and magical: mystical marriage with the God. This is the ultimate test of all occult teaching, namely whether or not it is possible to become united with the divine through magical methods. Luage (pron. Loo ah jah) is a priest of the Fa, or the archetypal world of that West African people known as the "Arada". Fa is the higher selfhood of Legbha, and for this reason Fa is considered as a collectivity, rather than as an individual god. But a bokono in 18th century Haiti was also consecrated to Legbha, the Christ of Voudoo. Because of this consecration it was not uncommon for the specially chosen priests to enter into the mystical marriage with the Christ, if after having devoted themselves to this cultus, they were favoured by this highest of all consecrations. For Legbha did not visit all priests or high priests, but only those who were favourites of His. Luage rests within the peristyle, or the temple area, that is to say within consecrated ground, upon a makeshift bed. In the background of the story, Luage was born as a slave upon the plantation of an occultist, and was trained by his natural father in African esotericism and by the lord of the plantation in European, and specifically Latinate, magic. Luage is the son of two slaves from Dahomey, although born in Haiti. He thus forms the very important link between Africa and the Creole world into which he emerges as a freedman and as a practioner of magic.

There is no ceremony needed to call forth Legbha, now , for He comes exactly when the proper Lunar conditions are met, and seemingly also when astrological conditions are favourable. His mode of manifestation is physical, what is termed "materialisation", but in this context this does not suggest the cold and damp-like-death materialisations of spiritualistic seances. Rather this materialisation is of the living, of the source of life and power. Sexual action on all of the levels of existence: real substance, real essence, ideal substance, and ideal essence,

continues until the first hints of morning, when the God dematerialises only to return the very next night. The intensity of the experience and the regularity of its manifestation as a fact constitute the twin principles or foundations of mystical marriage. For to be possessed by the God and to be sexually united to Him, in all four ways, i.e., physical body, emotion, mind, and spirit, these are the necessary conditions of that experience which is described in the history of mysticism as the mystical marriage. We must note, however, that this mystical marriage is homosexual if understood as a union between two humans. But, no such classification is possible when the mates are divine and human, for the masculinity of Luage's physical body becomes the feminitity of his, humanness before Legbha.

Full possession and sexual magic, therefore, seem to imply one another, for ultimate sexual magic implies intercourse with the God or Goddess, wherein the human being is possessed by the divine being in a continuous and regularised state of union. While certain conditions must be met to insure the right setting for the materialisation of the God., nevertheless, possession by the God occurs continuously and without any interruption. For this reason only one God may possess a person at any one time, although when this possession is broken or terminated another God may enter into the act of possession.

If possession by a God ends with the decision of the human being not to have further relations with that God, then the act of possession is said to be broken. When the influence of the Cod is gradually withdrawn from the human person, then the relationship is terminated. Yet, possession implies much more than being the possession of a God or belonging to Him. it implies sexual magic,

"That night -- like all of the others -- they explored the such as possibilities of sexual love in all of its terrestial and divine modes "and "That night -- like all of the others -- in a myriad of ways and existences, they were united, becoming one in the full selfishness and possession of magical embrace." This implies that sexual encounter continued possibly from another lifetime, from the past, and involved the bodies and souls possessed in past lifetimes as well as that which was possessed by Luage in this lifetime. Furthermore, the relationship is considered "selfish" because it involves the fusion of two selfhoods into a newer and more intense selfhood, which becomes the focus and the centre of both the selfhood of Luage and the same of Legbha. Manhood and Godhood are lost or poured into a union, into a reality which is a fresh creation of divine-human passion and voluptuousness. This is certainly not a religion for those who consider the flesh evil. This magical experience leads to ecstasy on the part of the human Luage, for the fullness of the mystical trance of neo-Platonism and the Greek Mystery Religions, as well as union with the Christ is within his experience. Legbha has come in a way which is unique, yet which is the ultimate goal of spiritual discipline in every world religion. But, this possession and experience is not limited to the priests and Creoles of the 18th century. rather it is a living and vital experience, within the capacity of all human beings. Now, because of the new cycle of spiritual teaching, it will be possible to present the elements of this experience in the study of sexual magic, as we are doing now. Luage lives in the heart of those who come to us for this teaching, and Legbha will come each night to Luage.

"becoming one in the full selfishness and possession of magical embrace."

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Introduction to Lessons 3 and 4.

"Gradually, very gradually, ever so smoothly, so transition ally, without the lessening of combatative musculature and an athleticised passion,, the ceremonial wrestling -- la lutte -egyptienne -- passed over into an esoteric contest of sexo-magical lusts and demanding thirsts for total fulfillment.

As their well-oiled and exotically perfumed black bodies struggled each to gain a commonly recognised position of victory, at that very moment the struggle was to gain also -- if not more so -- the victory of sexual mastery over the other. Both Luage and Legbha knew this deeply And intuited fully its implications each exerting for this purpose every tactical and gymnophysical effort to seize to advantage the slightest ritualistic weakness in the other.

Psychological desire led physically to absolute effects as the friction and phallic stimulation of totally bare skin created its own sexual musculature and athleticism. The rhythm of a naked struggle became eroticised as novel contingencies of sexual contact and connection replaced the formerly ritualistically prescribed poses of mystery and sport. The emphatically more than-thrashing-like-movements of the two bodies locked in a rarer than mystically induced frenzy increased in animal tension, copulative aggression, and a certain vertigo of direction.

Each magical phallus, consecrated to its own inner ideal, strained beyond all perimeters its very law and will-to-desire.

Each magical phallus, having forsaken sex-with-one's-ownkind, that most contemptible of mediocrities, tortured itself beyond the even super-human scope of satiety.

Each magical phallus, ever so much both the artist and the work of art, ground and chased to a perfection beyond perfection mirroir-fantastique's enshrined whirlwind of glaze.

And, then, each magical phallus -- in that well occasioned miracle of perfectly cartesian simultaneity -- surrendered its contents irrevocably and regretlessly in a residueless gratification, as that alchemical substance of both God and man mixed and blended so many countless times, vorticed within that yet breathless and unyielding convulsiveness, which some may call "the philosophers" stone.

(L'ecriture artiste, 1, xvi)

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ICONOSPHERE AND MANDALASEKKLESIA.

Sexual reality for the magician consists in lifting one's eyes to the heavens, to the higher worlds of possible experience, where reality is idealised. One does not recall human comparisons, at that time, nor does one seek a return to human companionship. Rather one realises within oneself the full possibility of being one with the iconosphere, because there will be found within oneself both something pertaining to that world as well as something which is one's own human root. Then, with much surprise the magician will find about himself a counterpart to that part of the iconosphere which is within him, and he will come to realise rather quickly, we hope, that the iconosphere is something both immediate. yet something which transcends human experience in the fullness of its implications. For that certain element which is to be found within his experience, and which is part or the iconosphere is a projection

outwards of the iconosphere, it is the iconosphere represented in miniature, answering to the name of "mandalasekklesia".

The mandalasekklesia, as we have suggested, is to be found within the person, as well as about him, symbolically present in the world. But this external symbolic presence, which can only be understood as an instrument of doctrine, or something which serves to teach the philosophy of the iconosphere, is something created by art, it is therefore contrived, created as a sign -- and having a specific purpose. The mandalasekklesia which is within the person, and which serves to show forth the presence of the iconosphere is something given by nature, and while it may be abstracted from the individual in different ways by the Adept, showing itself in so many variable ways, because human beings differ so markedly among themselves, yet from what is derived by esoteric abstraction one can easily judge what is the occultum or the iconosphere within that person. One can always recognise the iconosphere in terms of its inner mandalasekklesia, as well as its outer counterpart.

The sign of recognition may be simply stated as that which leads to congress or communication with the Legbha, or the Christ-figure of ones religion. Let us illustrate this with an example from Roman Catholic Christianity. First of all the inner presence or mandalasekklesia of the Roman Catholic Christian comes from the sacraments of Baptism and Confirmation, wherein the presence of something from God is infused into the soul. This is called "Grace", meaning a supernatural gift. The more that this is infused into the soul, the more christlike the individual becomes. Grace is received in a great number of ways. The outer mandalasekklesia may be in these circumstances the sacrament of the Eucharist and the mystery of the Mass, whereby the christpresence is externalised. One can recognise the mandalasekklesia of Roman Catholicism because of the ritualistic and ceremonial practices which are associated with it. While there is a causal relationship in Roman Catholicism between inner and outer principles, yet in all magical systems this is not necessary. In Roman Catholicism, the inner is fed by the external. Yet, in other forms of magic, the inner may create the outer, as when an adept makes certain magical instruments to demonstrate certain ideas in his doctrine.

In the literary passage which we used to introduce this paper, the iconosphere is revealed in action, where a form of ceremonial action between God and man passes over into sexual union. They seem to have created their own externalised mandalasekklesia from the magical outpourings of physical contact. In other words, they have created an external form from internal energies, and that this external form has within itself a newer energy, which returns to them, by absorbing them into a sexual sphere of magic of the alchemical type, wherein esoteric transaction occur. This creation, this sphere which they have generated -- I know of no better word -- is the iconosphere in its dynamic aspects, and as a consequence of this action Luage and Legbha both have lost something of themselves as they formerly were and have gained something which is as they will be henceforth. This sexual transition between one state and another is only possible when there is a sexo-magical transaction between correspondingly existing divine and human levels of experience and existence.

The proper goal of sexual magic would seem to be the congressum divino, or meeting with the god, as it is widely practiced in Haitian Voudoo and various other Afro-Latinate esotericisms. The focus is for man to look upward, and for the Gods to come down. This magical theme is to be found in Greek and Latin mythology, and it would seem to me to be more realistic and more certainly dynamic than certain oriental forms of mysticism, which are passive and self-denying. By becoming sexual beings in magical action, Luage and Legbha have identified with their iconic selfhood, and thus have joined the two worlds together. For this reason the difference between sexual action and sexual magic is all the more obvious, for proper sexual magic must involve a meeting of the mandalasekklesia of the person as an individual and the mandalasekklesia of the God, a blending of immanent and transcendant, as in the mystical marriage of Sta. Teresia of Avila and the Christ of Roman Catholicism.

In the mystical marriage of Roman Catholicism, the sexual element, or rather the phallic element is denied, because of a sentimentalised and effeminate view of devotion. In Voudoo, phallicism is considered paramount, because of a certain solar and naturalistic if not physiological basis for its mysticism. Voudoo is much more magical

for this reason and the methods of spiritual attainment and union with the Gods, the Loa, are more certain. The metaphysical foundations are more certain, and much more exacting. Voudoo does not require certain institutional and political obediences, which Roman Catholicism as a legalistic and political system demands. For this reason, the student of sexual magic will cling to the Afro-Latinate classicism of Voudoo Cabala and consider Roman Catholicism as a system of errors. It might be noted that in Latin America, Roman Catholicism has been particularly cruel in trying to stamp out Voudooist practices. Now, that the age of reason and freedom has finally swept away the hold which Roman Catholicism has had upon the minds of people, the system of Voudoo may be cultivated with a certain freedom and detachment.

From a rereading of the introductory passage, one may realise that there are four elements, which are present in any act of sexual magic. These are:

1) There must be a ceremonial or ritual setting as a precondition.

2) The operators must be of different levels of evolution or spiritual development.

3) The physical action is projected into higher worlds.

4) The creative act is achieved simultaneously by both operators in the iconosphere.

The four elements show a perfect blending together of the immanent and the transcendent mandalasekklesia. The two must work together in order to achieve a mode of union, i.e., to create the iconosphere. The mandalasekklesia, which will be discussed in lessons 3 and 4, forms a bridge between divine and human modes of experience. For all that we have said it cannot be denied that its presence serves to link differing orders of being, such as ideality and reality, and thus it seems to be the hebdomad activated. Yet, it must not be thought by anyone that it is impossible for the total scope of the mandalasekklesia, unlike that of the iconosphere, to be situated within the mind of the master. For all that we have described to you has been merely the contents of our own mind.

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic,
Lesson 3, The Cosmic Origins of Sexual Magic.

WHERE IS THE ESSENCE OF THE SOUL TO BE FOUND?

For many hundreds of years, the philosophers and theologians have sought by various methods to situate the essence of the soul. Some, having failed, have denied that there is such an essence, and others have denied the existence of the soul. Yet, others having argued well, lifted the pattern of their reasoning very high, when they claimed that the very essence of the soul was to be found in reasoning, especially philosophical reasoning, which gives us the very life of the soul. Our own view is very simple, for believing as we do that all men have souls, we have noted that reasoning -- especially philosophical reasoning, with its complicated inductive and deductive processes is limited to only certain persons within a specific culture.

> "Surely", exclaimed M. le Duc des Bertiaux, "surely my slaves all have souls, for having them Baptised into Christ's Church, I have freed them from sin and bondage to matter.' 'But, my dear Duc, have you freed them in such a way as to give them something to replace their antique faiths? For most certainly, it is in reasoning that the soul comes to itself, finds itself, creates its essence.' 'My dear sir', replied the Duc, 'why do such as you persist in cultural errors. My slaves being neither thomist, ramist, or cartesian, do not exercise themselves in philosophical arguments. For not being Frenchmen, their culture is not based on ratiocination and illata. They have feelings, passions, emotions, and experience all things deeply and sensitively. It was in these ways that they exhibited their souls, for only feeling is the universal evidence of soul, whereas reasoning refers to a culture, permeated with intellectualism and wit, which we find to be merely functions of the soul. But feeling, without doubt, is the universally based essence of the soul in mankind---it is not reasoning, whose crimes have nearly destroyed confidence in the soul, back in Paris."
>
> (Histoires Haitiennes)

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Accepting feeling as we do as the essence of the soul, and not being prejudiced in favour of an overwhelming intellectualism, we must understand that feeling rises in man due to his sexual bipolarity, as he exists between the sexual processes of nature and the kingdom of the animals, as well as the higher sexual processes of the iconosphere, in whose activities the gods and angels are seen to participate. They key to human nature then is seen to consist in understanding the nature of feeling, which is the basis of the soul. In a previous paper, we discussed the question of the mandalasekklesia and how man was related by a certain cosmic analogy to the higher forces of the universe. The present lesson and the one immediately following will enable us to draw out the essence of the mandalasekklesia. The basis of this reality, which is what we term "the soul" is in the various manifestations of the iconosphere within man. Feeling alone is able to capture this energy and direct it in such ways which are images of the cosmic process.

MATTER, MATERNITY, AND LUNA.

The source of feeling is to be found in the astrological influence of those signs of the Zodiac which are assigned to the Water Element: Scorpio, Pisces, and Cancer. From these signs come the most soulful and emotional of all human beings, for the element of Water, called "Apastattwa" in Yoga, and assigned by our school to the triad of matter, maternity , and Luna, is the alchemical principle most closely associated with the emotional life. Matter, as in Scorpio, implies sexual life and power, which is deep feeling and emotionally that of fierce and continuous attachment. Pisces represents maternity, or the quiet sense of motherly protection and love. Luna is

sexual power in the alchemical field of magic. The power of Cancer being perfectly phallic is directed out from itself towards the cosmic spaces and then by an inseminating action, brings forth all of the varieties of sexual feeling, which as the soul, because it is feeling, is considered a woman, although the process is masculine and active, rather than passive.

As the three signs of the Zodiac are related by the element of Water, so the three modes of feeling are related, identified in themselves as each other, and becoming one in the process of human evolution. Passion and emotional experience, sexual attachment, if not possession, and deeply found sentiments, these are the cosmic grounds for existence and the processes of sexual magic. If there is a link between human beings, let it be through the Moon in the water signs, for this is the most perfect basis for sexual relationships. Let all lovers first seek their Moon companions, and then love will come forth from this reality. But in comparison to the element of feeling, there is a counter element, which is the element of will; and, if feeling is the essence of the soul, then the essence of the spirit is in will.

FORMA, MASCULINITY, AND SOL.

To balance the rule of emotion, there must be the rule of will. Will is manifested through the three "Fire signs" of the Zodiac: Sagittarius, Aries, and Leo. Forma, or form, logical, legal, magical and philosophical exists in Sagittarius the high-priest and temple lawyer of the Zodiac. In form, emotion is given both structure and direction. Matter is shaped in Sagittarius. Saturn in Sagittarius and Venus in Sagittarius imply artistic and logical forms in perfect magical use. Aries is the sign of masculinity, the ability to make decisions which command and give strong direction to one's life and to the destiny of others. In astrology, the position of Uranus in Aries is particularly favourable due to the fire of the magical planet being directed along the commanding and active lines of phallic-will. Leo, however, may be considered, the most magical of all of the fire signs, for the simple reason that within Leo there is present the power of the three other magical signs of the Zodiac, but only by reason of there being the Sun in Leo, for when this occurs, then we see the Sun not only in Leo, creating and willing worlds into existence, but we see also Capricorn, with the magical temple of philosophical and cosmic treasures, Scorpio, the Lord of Sexual Action,and Aquarius, the Lord of Wisdom and Magic. All of these signs of the Zodiac, and these four supreme elements of cosmic magic, are present in Sol. Thus, we might say that magical comprehensiveness in Leo is possible when the constellations come together, which is likewise true with Sol in Scorpio, Capricorn, and Aquarius. This inner principle is very important for sexual magic as the four highest initiates of this Earth are representatives of the archetypal consciousness present in these four signs. Thus, for example there is, the Lord of Sexual Action, Rene of Scorpio having,

1. Sol in Scorpio (copresent with Leo, Aquarius, and Capricorn)
2. Luna in Cancer -- the world of magical feeling and emotion
3. Mercury in Libra -- mind in search of harmonious truth
4. Venus in Sagittarius -- the spirit of artistic form in music and measure
5. Mars in Cancer -- the spirit of sexual creation
6. Jupiter in Taurus -- the lord of the secret vault
7. Saturn in Sagittarius -- the spirit of the temple of wisdom
8. Uranus in Aries magical mastery of the cosmic arts
9. Neptune in Virgo the analytical method of occult research
10. Pluto in Cancer the initiations of sexual magic.

THE SEVEN COSMIC SYZYGIES AND THE IMMANENT CELL OF THE MANDALASEKKLESIA

There are seven cosmic syzygies, or sexual unions of initiates, which serve to form hebdomadical combinations within the field of sexual magic. These beings are human adepts in the arts of sexual magic, whose role is primarily to link the iconosphere with the world of human beings. How they are selected is due to the favourable character of the mandalasekklesia within themselves, for as we will now show, it is the natal chart, or rather the position of the planets on the day of one's birth, which gives a clue to the immanent side of the mandalasekklesia. For the soul emerges into physical experience under certain circumstances. The magical strengths and weaknesses are noted, not from the hour of birth, but from the position of Sol and Luna, interpreted esoterically according to our school. For example, all of our Masters have their Moons in either the Water or Fire signs of the Zodiac, and this very simple element shows that the presence of the specific inducement to magical and esoteric work occurs with the birth of the human being. This simple and single element is the ultimate key to the new race of occult leadership in this Aquarian age. The principle is as follows:

A. When the Moon of the Master is in either a Water or a Fire sign, then there exists a natural link between that Master and the Brotherhood of the Monastery of the Seven Rays.

B. When the Moon of the Master is in a Fire sign, that Master will function as the exoterically known syzygical element of some esoteric process.

C. When the Moon of the Masters is in a Water sign, that Master will function as the esoterically known syzygical element of some exoteric process.

D. The following six functions now emerge:

1. The Moon in Scorpio -- the esoteric polarity of sexual research, a primitive and almost formless magnetism.

2. The Moon in Pisces -- Telepathic polarity of sexual research, the use of very formal and highly protective methods of initiation.

3. The Moon in Cancer -- Sexual Fire and the Will to create through the magical polarity of sexual research.

4. The Moon in Sagittarius -- the companion to the magical work of Cancer, the mystical refinement of energy in a spiritualised research.

5. The Moon in Aries -- the fiery syzygy of will found in the animal energy of cosmic creation and extended research.

6. The Moon in Leo -- philosophical inquiry into principles and methods of form. The use of rational methods to communicate esoteric magic. This is the sphere of pure form and essence.

There are seven cosmic syzygies, which are formed like hebdomads from the natal elements of the Monastery's cosmic associations. These elements of sexual magic form a bridge between the world of exoteric action and the iconosphere, and are in truth the living seven rays for the Monastery. Their life pattern is to show forth the power of the rays, and the natal syzygical structure of their birth consists in the presence of the Sun in one of the signs of the Zodiac with the Moon in one of the six listed above. We may now list these seven Masters symbolically, who are the counterpart of the seven sacred planets (actually eight, but arranged hebdomadically) known in the next lesson as the seven cosmological syzygies. These Masters of the Rays of the Monastery are:

1. The Master of the Lion -- Sun in Leo, Moon in Leo
2. The Master R.D. Sun in Sagittarius, Moon in Scorpio
3. The Master S.K. Sun in Sagittarius, Moon in Leo
4. The Master Racine -- Sun in Pisces, Moon in Sagittarius
5. The Master M.B. -- Sun in Capricorn, Moon in Cancer
6. The Master Aquarius -- Sun in Aquarius, Moon in Leo

7. The Master Rene -- Sun in Scorpio, Moon in Cancer
8. The Master Anteus -- Sun in Capricorn. Moon is Pisces

These eight symbolic beings are divided then into two groups. The first group consists of four, the second group of four become three by hebdomadic process, as was discussed in "The Logic of the Seven Rays". Each is assigned to a special planetary line of research, and together they form the earthly and human counterpart of the seven cosmological syzygies. As bishops within the Spiritual Gnostic Assembly, they function as spiritual centres of force for the distribution of the magical forces which are coming upon our world from the higher ranges of consciousness, and which being presented in lessons and teachings, show a distinct unity of thought, while breaking completely with much of past occult doctrine. For, they, having come forth from the innermost core of magical being -which is the creation of mankind in its highest state, form the bridge and are the bridge-builders between Mind and Matter.

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Lesson 4, The Cosmological Origins of Sexual Magic.

Cosmological thinking means simply that the mind is reflecting upon the logical order behind the universe. This logical order which is infused upon the processes of space and time by the mind, has from the earliest known recordings and histories of the human race presented us with a uniform picture of regularities, periodicies, and cycles of necessity. Physical science has explored this harmony, finding in its laws the principles whereby the phenomena of nature can be explained. Philosophy and magic have explored this harmony and have offered the mystical explanations which form the background of religion and morals. Now, the esotericist may look not outward upon the spheres of celestial light, but into his higher states of consciousness and into his soul, and find therein the same harmony or pattern of order, which motivates him and guides him through life. This we call the process of cosmological reflection upon the nature of being. For whatever is outside of the mind is within it, with just as much reality and force. The cycles of consciousness are the periodicities of the evolution of awareness, and the meaning of occult science is to explore the inner spiritual world of consciousness, which is not the outer world of physical phenomena. Thus, for this reason, we of the Monastery of the Seven Rays, prefer to think of ourselves as masters of the various newer forms of esoteric psychology, rather than cosmic physicists, for even last year, when talking of "astral magnetism' we approached the subject in terms of metaphysical and esoteric psychology. Magic, being the most experimental method of esoteric and metaphysical psychology, has as its normal concern the sexual drive of the initiate, which since the neo-freudian revolution, cannot be ignored by any serious students of inner spaceconsciousness.

THE MASCULINE CYCLE -- FROM VULCAN TO PLUTO.

Of the eight planets of transcendental consciousness, or magical psychology, four of them are considered masculine and four are considered feminine. We have discussed these planets before, in the first year of our study, but now we have come to fit them into the scheme of matters esoteric. For one thing, the planets must not be thought of as physical, but as cosmological symbols in consciousness. The principle being: "The eight planets of transcendental consciousness are symbolic beings functioning in esoteric psychological method as magical principles of unification." The four masculine planets serve to represent the forces of will or Sol, and for example Vulcanus is defined as "the evolved Sol-principle in esoteric consciousness'. The principles behind the masculine cycle refer to sexual will and phallic magic. These principles are fourfold:

1. The masculine cycle seeks to create a new experience by will and imagination.

2. The masculine cycle must make use of sexual magic in its theoretical form.

3. The masculine cycle must make use of sexual magic in its mystical form, as in the analysis of sexual dreams and images.

4. The masculine cycle must construct methods of directing the practical use of sexual energy as it arises from the transcendental id by means of magic.

Because we have given numbers to these principles of the masculine cycle it is quite easy to list the appropriate planet which correspondin method to the principle. Thus, in a conversation or teaching lesson, when it is said "the method sought was that which is governed by the functions of Pluto", and the topic is sexual magic and metaphysics, then the meaning is: "the method of application sought would be to construct methods of directing the practical use of sexual energy as it arises from the transcendental id by means of magic". The planetary functions are only symbols or shorthand devices for analysing and exploring the inner world of consciousness. Thusly, we assign principle 1. to Vulcanus, 2. to Uranus (the theory of magic), 3. Neptune (dream-states and

images), and 4.- to Pluto. But, this masculine cycle being highly sexual must have a corresponding methodological mate, upon which to operate or possess as a subject matter. Thus, of necessity, cosmological thinking has had to create the feminine cycle. The feminine cycle is in reality inseparable from the masculine cycle because of its methodological need for a counterpart. The perfect mating of methods being the result.

THE FEMININE CYCLE -- FROM VENUS TO MARS.

The feminine cycle is concerned with subject-matters of esoteric psychology and magical method. These fields of study are remarkable in their sexual passivity, for apart from methods to explore them they are almost without form. They are centres of energy, highly sexual in their value, but at the same time in need absolutely of methodology for useful application. The difference between the masculine and the feminine cycle is due to their values. The methodical values are concerned with validity of any operation, and this is the chief characteristic of the masculine cycle. The feminine cycle is mainly concerned with truth in its various subject-matters, which may be explored only with an eye to truth as a guide. Naturally, this view of value may be expressed in terms of the four principles of the feminine cycle:

1. The feminine cycle seeks to exhibit the archetypal world of true systems.

2. The feminine cycle seeks to present the total possibility of all magical systems.

3. The feminine cycle seeks to offer those spaces of inner and outer awareness which may be used by mystical and magical methods of sexual analysis.

4. The feminine cycle seeks to reveal the entire pattern of energy -- both esoteric and metaphysical which rises from the basis of sexual consciousness.

The terms "exhibit", "present", "offer", and "reveal", all suggest a passive activity of the feminine cycle, associated with its planetary symbols, as:

1. Venus --- archetypes of truth.

2. Saturn --- possibilities of systems.

3. Jupiter --- mystical and magical spaces.

4. Mars --- the pattern of energy.

It might be noted that all four symbolic planets represent areas of method, areas for method, areas which are vague and very general until the presence of method is perceived, just as method tends to become empty and overly abstract without a subject-matter or area, with which to mate itself. Thus, in the logical process of sexual magic as cosmological thinking, we seek to mate the method and the subjectmatter perfectly, as well as suggesting that by forming a pattern of eight planets, these symbols represent the more transcendental counterparts of the masters of the Monastery of the Seven Rays.

THE SEVEN COSMOLOGICAL SYZYGIES AND THE TRANSCENDENT CELL OF THE MANDALASEKKLESIA

There is a time in the process of sexual magic when by matching the method to the subject-matter a certain reality, known as the cosmological syzygy, comes into existence, in order to unify thought in a certain way. This matching has been done before, so that our list merely represents a certain formality:

	MALE		FEMALE
1.	Vulcan	----------	Venus
2.	Uranus	----------	Saturn
3.	Neptune	----------	Jupiter
4.	Pluto	----------	Mars

The principles of the masculine and the feminine cycles have been so worded as to express this perfect union of cosmological thinking. However, it is necessary to realise that a hebdomadic effect may be achieved by following the rules for creating hebdomads, as given earlier. and by making use of either male or female planets as terms and symbols. Thus. the sevenfold again will emerge at the level of cosmological thinking as it emerged at the cosmic. ontological, and ontical stages previously. The hebdomadical and syzygical unities of sexual experience reflect, therefore, the ultimate desire of magic for unification of being at all levels according to a logical and metaphysical plan.

The transcendental cell of the mandalasekklesia is reflected by the position of the planets in the natal chart of the initiate. Thus. the position of the Sun and Moon were considered immanent causes of the initiates connection with the iconosphere, now the position of the eight planets given above, with Vulcan being replaced by Mercury, give us the transcendental causes of the initiate's connection with the iconosphere and its sexual influence, which we continue to explore. By simply locating the day of birth in any standard astrological ephemeris, and noting the simple position of the Sun and the Moon, and the eight planets listed above, as was shown in the previous lesson from the example of the Master Rene, one may easily determine, each person for himself (without making use of pseudo-scientific interpretations) the positions of the planets in the various signs. Then by following the lessons of the Monastery, the various meanings are given out from time to time as guidelines in esoteric astrology. We do not pretend to be teaching astrology, which is divided up into various schools of conflicting methods and claims. We are concerned with giving the esoteric meanings in magic and metaphysics, which are associated with the symbols of the Zodiac, for we deny the objective possibility of any valid astrological method, and contend that the influence of the stars is non-existent, for there is in reality only the influence of the symbols of consciousness within the spheres of inner and outer experience, which direct and link up the various energies and structures of awareness in meaningful and magical patterns. This is all that we are interested in. We are not now concerned with prediction of the future, which if predicted should also be controlled, as the future is the unrealised but ideal world of possibility. Consequently, as we explore the worlds of awareness and from time to time we make esoteric interpretations, which have validity only in magic and metaphysical psychology, let the initiate to whom the observation may be directed evaluate it and then make some kind of application of that meaning in his quest for inner understanding and spiritual power. This must be the final meaning which we attribute to those eight planets which form a distinct and precise area within the seat of magical consciousness, called "the iconosphere".

END OF THE CYCLE OF PART 1. OF THE COURSE.

We have now completed the basic material considered as foundational. or pertaining to the first principles of sexual magic. Four lessons and a number of additional papers have prepared your souls and spirits for the next phase, which is in a sense a continuation of what has gone before. The foundations of sexual magic form a distinct cycle, upon which everything else depends; for from these basic papers, the entire field of sexual magic is derived by an exact and precise method. Sexual magic must now pass over into the deductive phase of its logic, to be followed by the inductive or experimental phase, and then concluding in the projective or evaluative cycle of the last four lessons and final papers. As in any system of exact logic and philosophical argument, so as in this system of magic, we must introduce our concepts, develop them, and then fuse them together to form a system of meaningful interpretation, which when applied to experience, gives to experience the order and existence of the ideal. Magic being a higher form of philosophy, magic being both an art and a theory, magic being concerned with sexual energies which are the most fundamental of all energies, magic---in a word "theurgia" -- must for these reasons comprehend within itself all of the elements of a perfect system wedded to a perfect subject-matter with, Life wedded to the logic of being, being the result. For this reason we do not teach to gain followers, to change the world, nor to seek a certain power. Our teaching and our researches have as their goal simply the following out of one thought, naturally and calmly proceeding according to the methods of logical development, and attaining to the most complete and most precise insight into the nature of things, possible for the

human mind at the height of its powers. This and nothing more is the goal of all of our efforts.

Michael Aquarius and Racine.

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Initiatic Paper to follow between the 4th and 5th lessons.

THE MEANING OF SEXUAL MAGIC FOR HUMAN BEINGS, WHO APE NEITHER GODS (LES LOA) NOR DEMI-GODS (LES DEMIDIEUX).

Question: "Whether sexual magic is possible between members of one's-own-kind (that is to say between a fully human male and a fully human female) is the 'most contemptible of mediocrities'?"

All sexual relationships between human males and females, which are based on love and a feeling of sympathy and protective compassion, possess a magical dimension by their very nature. This magical and occult overtone or dimension is expressed first of all in the biological process of attraction between members of the opposite sex within each of the many species of material nature. The law which herein operates is the law of magnetic attraction between the positive (male) and the negative (female) poles of the species, as it exists as a sexual field of energy. As it evolves higher and becomes more complex this very same magnetism manifests itself in terms of the biopsychological attraction known as human desire, which when intensified becomes passion. Here another sexual field of energy has come into being which rests upon the biological level of existence and which expresses itself in terms of the social conventions and patterns of mateship or courting-one's-intended-mate. These forms of magnetism are not obvious to the superficial and casual observer, yet this type of magnetism can be felt and furthermore, one's participation in it can be controlled by the mind and will. One can so to speak allow oneself to be given over to it entirely or not at all. This type of magnetism, sexual attraction, as it rises from the primitive levels of human experience meets its approval and sanction in the religious and moral traditions of ancient peoples. The ancient scriptures of the world in countless passages testify to the divinely sanctioned union of male and female, as the fundamental relationship ordained by God, Himself. Furthermore, the holy writings of all cultures forbid sexual actions between members of the same sex as being contrary to nature or against the divinely sanctioned laws of physical matter. Therefore, while sexual magic speaks of congress between Gods and men, this relationship exists as an exception in the mythology of the human race, but not really such an exception to the above principle of male-female sexual congress, since humanity is female to deity, which is male, because the human race is always passive, female, or negative to the Gods, who are active, male, and positive.

Among human beings, sexual experience between man and woman is natural and therefore magical. The basis in magnetism of sexual attraction leads from an experience of natural union to the possibility of an occult union. What can be meant by the occult union of sexual congress? In reply let us say that if physical attraction and emotional, or passionate desire are both satisfied, then there is a release of energy, which comes from the magnetism of biology and that of passion. This magnetism having been brought out of matter and moving upwards along the pathway of evolution towards emotion, and having met the success of satisfaction of desire, moves ever upward towards the world of mind. The world of mind usually would evaluate the process and confirm the natural and upward climb of this magnetism, which achieves a certain gratification and increase in energy in the world of mind, where it forms a new reality known as attachment. This mental state then tends towards an even higher reality or level of being known as love. Here in the world of love the male and the female become one in an even more fundamental manner and way than ever before. They are of one love, that is to say they are spiritually one and hence have lost their individuality as it formerly existed and having merged themselves in love, become a totally new being. Thus, the spirit which was attached to the mind of the person having attachment is no longer there in the world of spirit, for now having attained to love the two have become one and have lost their individuality being now, and as long as their love should endure, one-in-spirit. When one is in love ONE IS, there is no two, no you, but the spiritual I am, alone. Alone does this spiritual reality exist and have the

fullness of perfect being; but as we can come to understand this magical transformation and creation of self, by sacrifice of self one gains the greater self as the ancient writings say, and therefore being and reality, essence and existence take on an entirely new meaning. There wells up from the lower levels of living matter a wonderful energy and light-force, which creates a new world with a new person to live in it. This we can call the fully magical side of sexual congress. This is the essence of sexual magic for the human kingdom. But this art of magical working cannot be mastered by young and passionate humanfolk governed by selfish and desire-dominated motives. This magical art is seen in the husband and wife of many years, who by sacrifice and by life together as one have created a new reality. Sexual life has been one part toward this creation, it has been the fundamental part because beginning with very crude matter, so vile, so ugly, so miserable, they, acting as one, have transformed their lives into a beautiful world of loyalty and union. They have transformed the seasonal drives of the animal crisis by means of a continuous refinement of sexual magnetism, until they have achieved by much sacrifice and toil the creation of a world of love and eternally enduring beauty. This seems to be the true meaning of love and of sexual loyalty, when understood as existing among human beings.

From the standpoint of the Gods this is contemptible, for they must look down from Olympus at the struggles of humanfolk as they try and create something both lasting and beautiful -- which for humans is very difficult. The Gods must look down and see what is coming out of these natural processes in vile matter, and looking down they see -- we are most certain -- a work of art being created from the common clay of the lowest marshlands. For the Gods, who function naturally in the higher worlds of being, who never come down except under the most unusual circumstances, this earthly sexuality is man's fate and only man can make the most of it. Man is seen in such a way that he must follow his desires as they rise to the worlds of light becoming refinements of feeling and sympathy, or else they will fall back deeply into the mire. But the Gods know that man is capable of creating objects of great beauty and therefore these same Gods know that while they -- the Gods will only rarely encounter human beings in sexual magic, and these being the more highly evolved and spiritualised or esoteric humans, nevertheless the refinement of biological attraction into the beauty of love is the goal of the general run of mankind, therefore the Gods in the higher worlds of space consciousness cannot concern themselves with those who succeed, let alone those who fail among humanity. For the Gods do not particularly like to look down upon the unusually inferior beings of the earth, who are rather bravely struggling to achieve something lasting and of value. When the Gods come down, however, they do not concern themselves with perfect human beings in any moral or religious sense, rather they come only to those who will recognise them, namely the initiates, the priests, and to magicians such as the Luage of 18th century Haiti, who had dedicated his life to serve the greatest of the Gods, the Christ-Legbha. But this is very rare, and because of its fundamental rarity it cannot be thought of as being of significance except only to the esotericist. However, human sexual magic being so different may be considered as the refinement of animal magnetism and attraction, over a very long period of time. Human sexual magic is essentially moral and social, for it is the basis of the family and society. For this reason the basic biological attraction between man and woman gives rise to the moral distinction between what is and what ought to be. The what is seeks the what ought to be as the what ought to be seeks the what is, both are attracted to each other by a moral magnetism, which is entirely sexual and which rests on the union of man and woman. Society is composed of variously magnetic unions having various forms or conventions or customs or taboos for handling the what is and the what ought to be of male-female and offspring. The family and society ultimately form the most important creation of human sexual magic, because of the occult laws which are observable everywhere in human behaviour. This is the reason why magic begins with matter, for only if it has its roots in the most ordinary and practical affairs of mankind does any occult ideal have validity. To say that sexual magic is something practiced in an occult setting, using incense, candles and various other instruments, while this may be quite interesting and perhaps achieve a theatrical and artistic effect, that is all there is to it, for even if Crowley felt by setting up a temple of sexual magic that he was going to accomplish something by having sexual congress with male and female partners. justifying this with his own interpretation of the ancient texts, all he achieved was a form of showmanship and perversity, based on the glamour of robes and occult equipment. as the disintegration of everthing be sought to do confirms absolutely. Therefore, we must as the most conservative and traditional of

schools of sexual magic make it quite clear that for mere human beings sexual magic is a very restricted and yet very noble enterprise. To be so folly-oriented as to devise a mode of life a la Crowley is to risk the loss of one's sanity and spiritual life. For the Gods have decreed that to man and to woman the scope of sexual magic shall be within their abilities. if by love and sympathy among themselves, they are truly seeking to be one.

However, if sexual magic is so limited for human beings, as history and society point out, why should we have such a large body of material in course form to give out at this time? The answer is simple: sexual magic relates not just to man but to other worlds than the human, and furthermore now that mankind is becoming less confined by sexual custom, many false teachings have come forth, which the Monastery must warn against. Thus, our reason is both to explore the universe and to protect the development of your soul. and for this reason our method is both careful and yet richest beyond any known measure.

Michael Aquarius and Racine

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Introduction to Part II. The Deductions of Sexual Magic
(Lessons 5,6,7, and 8).

EVOLUTIONARY SYZYGIES, SECTION I.

There are two levels of evolution recognised in the field of sexual magic. These two levels refer specifically to levels of consciousness produced when the world of nature turns back upon itself and directs its pathway of development Godward or towards the Iconosphere. Everything which reflects the highest of human attainments is to be found in this ever ascending evolutionary arc of spiritual growth. Looked at from the outside, this pathway known as that of the evolutionary syzygies presents a perfected unity of human spiritual completion, but when examined within, by esoteric methods it is quite possible to distinguish two phases or developments, which while significant in themselves are related as complements in this most refined of areas of sexual magic.

> "First there is space, and my mind is within all of it; yet, therein I have also placed my beloved as polar opposite. Then there came forth from the process time, wherein I saw two poles of learning, and these I knew to be within my own body."
>
> ←
>
> (Legbha Revelations from Ra-Ma-el).

There are two surging levels of evolutionary consciousness moving, even struggling towards the divine iconosphere. The outermost level is space-consciousness, wherein the total presence of the glorious Legbha is felt by sensitives, seen by clairvoyants, and known by magicians. This spiritual presence must fill all of space, for it is the truest of the divine geometries. Legbha is space and He is the most perfect of all spaces and degrees of consciousness, for having poured himself out in total sexual manifestation, He now comes back to His own inner hiddenness. Less divine than Legbha is the presence of Luage, now, a demigod and indeed an evolving form of divinity. Luage represents the perfection of spiritual essence, and he is now what humanity will become millions of years from the present. Luage represents the highest pole of human evolution and his contact with Legbha represents the mixing of humanity with divinity, or the meeting between the rising are of human consciousness and the ingathering of divine space-plenitude. This meeting in spaceconsciousness between the two poles of evolution constitutes the principle of the pleroma, spoken of by the Gnostics of old as the completeness of the heavenly universe of worlds. Yet this perfect ingathering of essence or Legbha and existence or Luage known by the Gnostics in terms of their very select metaphysical categories is itself, as a process, incomplete for it too must have its own syzygy, just as it is composed of the syzygy of Legbha-Luage.

The mate or syzygy of space-consciousness is the rising are of timeconsciousness, wherein is to be found two poles of doctrine, or two sources of teaching, unified in the metaphysics of esoteric teaching, as syzygy, but nevertheless representing distinct poles of magical influence, in that they can make separate contributions, and that when linked in the cooperative process of teaching there is an added richness. This syzygy is the source of the magical teachings used by the Monastery, but at the same time this source is also a cosmic process known as the evolutionary arc or syzygy of time-consciousness. The two polarities within this process reflecting the syzygy of

1. The syzygy of evolutionary arcs of space and time consciousness and the eternal.

2. The syzygy of space-consciousness and time-consciousness.

3. The syzygy of Luage-existence and Legbha-essence in space consciousness.

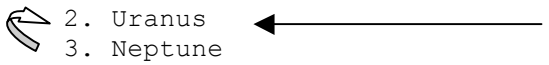
is the

4. The syzygy of Michael Aquarius and Racine, in the timeconsciousness of the age.

Each occult period of history evolves its own form and matter in accord with basic inner needs in space consciousness and time-conscious ness. The present age, The Age of Aquarius, is a conjunctive state of awareness existing between the polarity of Racine (March 7, 1945) and Michael (January 18, 1935). The boundaries of the beginning and the end of the sign of Aquarius, when translated into the timeconsciousness language of sexual magic, become the conjunction of Pisces (Racine) and Capricorn (Michael), yet with sufficient overlap into Aquarius and with sufficient spacement of planets to insure total domination of the Aquarian Age. This is the reason why the highest expressions of occult insight have come in these lessons when there was this terrific magical cooperation between these two poles of magical awareness in defining the teaching process which is known as the time-consciousness of the Aquarian Age.

The rulership of Aquarius having been given to the planet Uranus means that Uranus must be defined as a conjunction of Saturn (Michael) and Neptune (Racine), and such a conjunction is quite possible, for it implies a blending of the masculine (Capricorn and Neptune) and feminine (Pisces and Saturn) in perfect balance. Perhaps future ages will have this quality, and perhaps it has already existed; but calling the student's attention to what has been said of the sexual nature of the eight planets, we may note that

Male	Female
1. Vulcan	Venus
2. Uranus	Saturn
3. Neptune	Jupiter



the relationship in syzygy between Uranus and Saturn and Neptune is the relationship between

a. the use of sexual magic in its theoretical form
b. the total possibility of all magical systems
c. sexual magic in its mystical form, the analysis of dreams and images

so that the entire pattern of teaching is indicated by the conjunction of sexual characteristics as they are found in that earlier lesson. Thusly, the evolutionary are of time-consciousness must be understood to be a true syzygy, and not merely a conjunction of points of agreement, for it has definite metaphysical roots both in existence and in essence. This is the test of any type of time-consciousness, namely whether or not it has its roots in the space-consciousness which as a more comprehensive syzygy envelopes it completely and harmoniously. Our interpretation of the Aquarian Age does satisfy this basic requirement, and therefore we are within the sphere of the evolutionary teaching of this age, because we have defined the Aquarian Age in its innermost being as being the conjunction in being, or syzygy of Michael and Racine as the sources of doctrine.

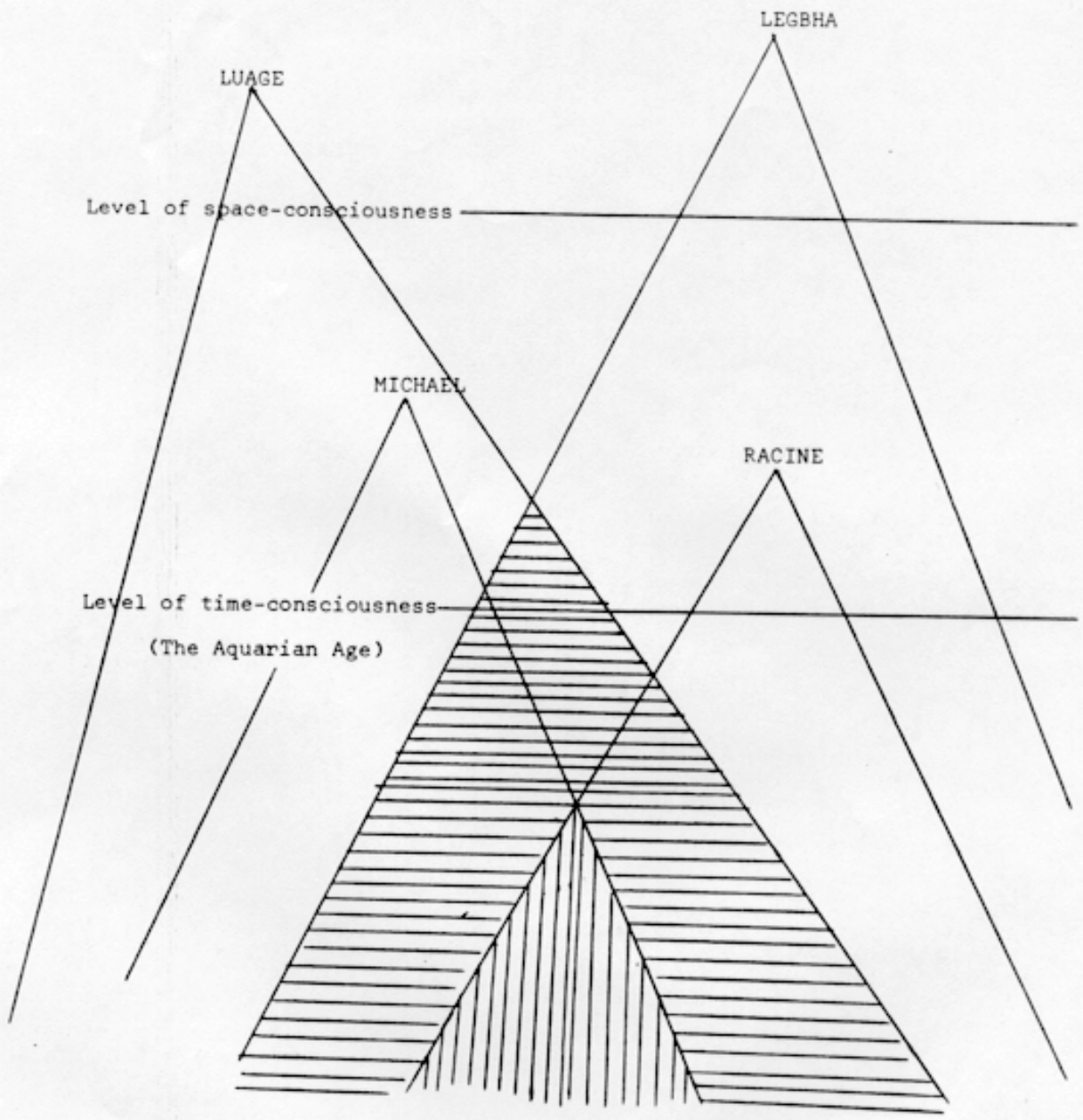
As evolution is related to eternity by syzygy, and as timeconsciousness is by syzygy related to space-consciousness, and as Luage and Legbha form a syzygy, so in doctrine Michael and Racine form the syzygy of the Aquarian Age. Some will say that this syzygy is merely the reflection of a overall or greater harmony of the age, and that there are other possibilities of interpretation. We are in a position to deny this, for there is not the deductive basis in other views for talking about the Aquarian Age substantively. When other teaching groups or occultists speak of the Aquarian Age they speak of it as an adjective to characterise what they have been saying or resaying for the past few hundred years. They simply say "Aquarian Age" because this is the occult way of saying "the very latest development" or "the newest idea". Others would say "just off the press", or "baked fresh this morning", and none would deny that they are using these words to modify their own subject-matter, i.e., using the words adjectively. But, by making certain that it can be established that the

Aquarian Age is the name of the syzygy of timeconsciousness and by showing that it has its basis in existence (January 18, 1935 and March 7, 1945) as well as in essence (Saturn-Uranus-Neptune and Pisces-Aquarius-Capricorn), the Aquarian Age has been taken out of the category of the adjective and is now a substantive, which means that standing on its own feet it can provide us with teachings and revelations which while showing connection with the past, point in an entirely different and new direction. This is precisely what the Monastery teaching is all about.

The purpose of evolution is to be seen in the placement or situs of the evolutionary arc of time-consciousness within that of space-consciousness, for the relationship of time to space is the relationship of effect to cause. Time-consciousness is naturally fed and inspired by space- consciousness so much so that the entire Aquarian Age teaching becomes an elaboration of Legbha metaphysics, which without this paper to explain the matter might appear strange to certain readers. However, the fact is that there is a continual source of inspiration flowing between space-consciousness and timeconsciousness and it is only possible because of the analogy in syzygy which exists between the two levels of evolution. Should the relationship in syzygy break down at some level then an entirely new metaphysical arrangement would have to emerge before revelation would be possible. We say this in order to explain the mechanism behind our method of receiving the teachings, since it is neither from the world of books (there are no books on our teachings) nor from the world of mediumship in the traditional sense (a Piscean Age practice) that our teachings can derive. Rather they reflect the most perfect use of the most perfect of all metaphysical instruments, the syzygy. You have been exposed to this type of mediumship before in the first year course, where there was a discussion of the basic idea. Here we have given the principle behind the mechanism, and it will be our task in the remaining three papers of this introduction to amplify the matter further. Please note the diagram which follows as offering somekind of graphic assistance.

Michael Aquarius and Racine.

EVOLUTIONARY SYZYGIES:



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Monastery of the Seven Rays,
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"EVOLUTIONARY SYZYGIES, SECTION II."

Syzygy as a form of mediumship is perhaps one of the most important factors in any structure or system of sexual magic. We have explained that our own mediumship is neither that of the older spiritualistic or spiritist schools, wherein the dead communicated through a guide to a medium, who served as an intermediary between the living and the other side. We further wish to make clear that the teachings come from sources other than books. Most of our students have probably become quite familiar with the entire field of occult literature and could easily recognise where certain ideas came from if they were to be found in written material. That however is not the case, for our own method is that of space-consciousness within which we function as the syzygy of time-consciousness. We must now explain exactly what this means.

Among the esoteric masters of the inner retreat there is the possibility of forming a psychic and mental link such that the same thoughts are grasped in exactly the same manner and the same impressions are received in the same way, with an absolutely certain exactitude. This is the way in which minds and psychic experiences function within a syzygy, for only Racine and Michael are to be found within this syzygy, having been confirmed both in essence and in existence by the laws which define the evolutionary arc of time-consciousness. They could not help but form this unity of total awareness and they could not avoid being the definitions of the limits and nature of the Aquarian Age, for had they not cooperated in this life-time in this matter, they would have had to come back again in order to do so at some future time. However, this does not mean that the entry of the Aquarian Age would have been delayed, rather it would have come with the incarnation of others, who would have created the necessary conditions -- or rather have been created by the necessary conditions to form the syzygy of time-consciousness.

Within the syzygy there is only one mind, impersonally attributed to either Racine or to Michael, but personally constituting their higher individualities and transcendental ego. The emotional level of the syzygy is no longer personal but is related to the will and has its location in the transcendental id. Thus, the only two aspects of human personality to be found in the syzygy of time-consciousness are the transcendental id and the transcendental ego. The feelings, willings, emotions, thoughts, judgements, and intuitions are all entirely archetypal. They refer beyond the individual persons who come to make up this syzygy, for they refer to infinite existence or the Iconosphere. The psychic and mental life within the syzygy is only distinguished by its archetypal quality from the ordinary psychic and mental life of its human members; yet, it is impossible even to say where this begins and where something else terminates. It is far easier to say that the syzygy of time-consciousness is something within the syzygy of space-consciousness, which participates in the being of space-consciousness, and that Michael and Racine participate within the syzygy of time-consciousness.

The causal relationship between space-consciousness and timeconsciousness is such that the former may be said literally to feed metaphysically the latter. This relationship is one of spiritual dependence and it is clearly a one sided relationship, for given the evolutionary scheme, it is entirely unlikely that the syzygy of timeconsciousness is in any position to benefit the syzygy of spaceconsciousness. One is growing, it is evolving into something greater, that is true, but at the same time it must be shown that this growing and this following out of evolution is entirely a matter of following out the laws present within space-consciousness and the only laws present within the unity of time-consciousness are those which depend and which are built upon the world of space-consciousness. Within the realm of time consciousness can

be found the reflections of the higher world, and bearing in mind what has been discussed earlier regarding the world structure of our universe, the syzygy of timeconsciousness would seem to follow immediately after the syzygies of the eight planets as given in Letter #1 of this course. But at the same time because of the possibility of living within the iconosphere of space-consciousness, the syzygy of time-consciousness may penetrate in to all aspects of this world, while not being able to totally identify with all of this world, the syzygy is in a perfect position to explore the world without any limitation. This is why our' lessons can be so complete, for we have in reality the most ideal research instrument in all of the field of science, both exoteric and esoteric, for we have the syzygy, which has reflected well within its walls all of the images of the higher worlds and beyond, and from which images we may construct descriptions of what is there and relate these in teaching form. Because of this very wonderful instrument, namely because of the syzygy, occultism and esoteric study become descriptive metaphysics, for we are only relating to you the very contents of our own minds.

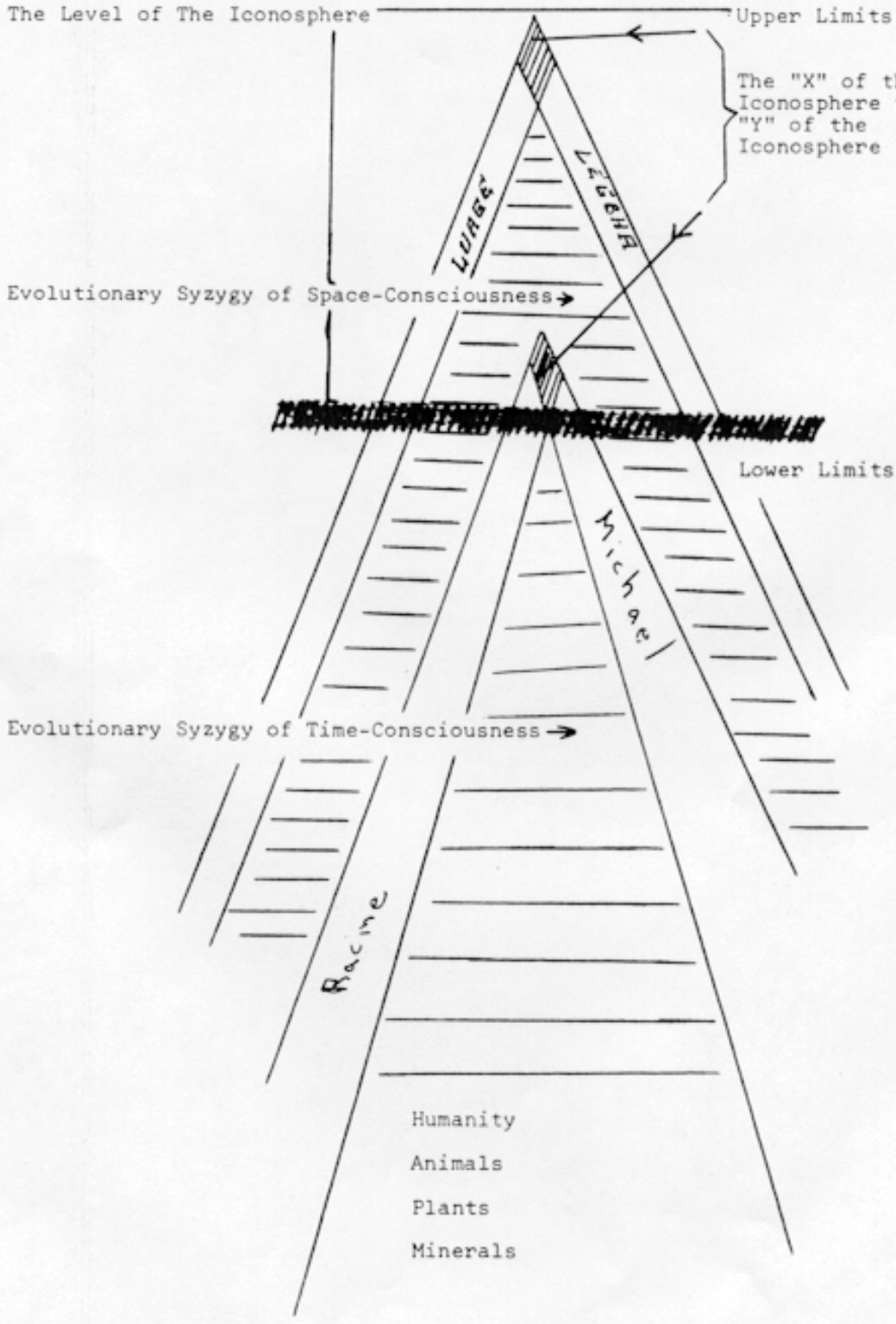
In the upper sphere or syzygy of space-consciousness, the glorious Luage may be found in a state of semi-divinity. His own consciousness is becoming more and more that of the Legbha, so that a perfect identity will be achieved, as in the past the Seer Koruban, historically the father of Luage, became one with The Legbha. What this process entails is simply this, that the two poles of the syzygy become one in essence and existence. Luage is himself, always the glorified human and the slave who was freed to become the greatest of 18th century Haitian magicians. But he is also the Legbha, as is his father. Both are one with The Legbha. For they have the same essence and existence, but different histories, and so they are one and yet individual. This is the ultimate goal for ourselves, also. We will be one with The Legbha, but we will have different histories, which will set us apart from those others who also are The Legbha. We do not say that we will not exhaust the total being of The Legbha, for this will also happen; but as Jesus was one with the Christ, but being the human incarnation of the Second Person of the Christian Trinity, yet absolutely identified in all eternity with the Christ, and not adopted by the Christ, nor having his human nature lost in the Christ (we are giving the orthodox Catholic definitions, here) so Luage is related to The Legbha. The Christology of Catholicism we understand as being a prefiguring of our own view, which -- because the Christ is the Legbha-figure in Catholicism -- we view as a symbolic description of the Legbha-Christology.

Luage then is becoming one more and more with The Legbha. Here we depart from the symbolism of Christology, for we teach that evolution is a necessary condition for Christology, especially the LegbhaChristology. Luage, when he was born came into the world under perfectly naturalistic conditions. It is true that his father, Koruban, evolved into The Legbha, but at the time of his (Luage's) conception, the father of Luage, Koruban, was a normal human being, although very advanced in the magical arts. But in a world where time is cyclic and under the rule of Aristotelian physics, as was the world of the early church-fathers and doctors, the notion of evolution was absent and therefore, it became necessary to introduce the doctrines of the virgin birth of Jesus in order to explain the intervention of the divine. But, to refine history and the historical processes of life, it was necessary further to add the descent of Mary from the Royal House of David, as well as to teach that she was conceived by her parents free of original sin, the natural inheritance of human beings. Furthermore, her parents were said to be born under the sign of Leo the Lion, her own birth was placed under the constellation of Virgo, and her spouse who was to be only the foster father of Jesus, was or in the opposite sign from Virgo, namely Pisces. By an astrological refinement of history and by a very occult interpretation of the necessary human and social conditions, the birth of Jesus under Capricorn was constructed by the most learned minds in history.

However, evolution does not depend upon such an arrangement of events and metaphysical influences in the same way. We do not ignore the symbolism of astrology, but show rather than man has within himself the power to move by spiritual growth into the Christ. The syzygy which embraces both Luage and the Legbha is now an ever growing force field, which is moving and expanding into the iconosphere more and more. It is not subject to the laws of fixed and cyclic time, for it expands outwards almost in the manner of a vortex of metaphysical energy. And, it is within this field that our own syzygy of timeconsciousness is to be found. As the syzygy of space-consciousness penetrates

more and more into the world of the iconosphere, so more and more will the syzygy of time-consciousness penetrate into the syzygy of space-consciousness. For there is a sexual relationship in magic existing not only between the two poles of the respective syzygies, but also, and perhaps even more noticeably between (1) space-consciousness and the iconosphere and (2) time-consciousness and space-consciousness. This relationship of sexual attraction and magnetism may be called the "evolution of consciousness", for as things are attracted together and assemble in order to become unities of being and experience, they exhibit the laws of sexual polarity and connection, which from the most general perspective possible gives us the ultimate law of structure to be found behind the evolutionary process. When someone asks then what is the ultimate meaning of sexual magic, only a one word answer is necessary, for that word -that answer is "Evolution".

Michael -- Aquarius -- Racine.


The Level of The Iconosphere
Upper Limits
The "X" of the Iconosphere the "Y" of the Iconosphere
Luage
Lzeeha
Evolutionary Syzygy of Space-Consciousness
Lower Limits
Michael
Evolutionary Syzygy of Time-Consciousness
Racine
Humanity
Animals
Plants
Minerals

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Introduction to Part II. The deductions of Sexual Magic
(Lessons 5, 6, 7, and 8). "Evolutionary Syzygies, Section III."

"You will build unto me an innermost centre of esoteric prayer, well within the Heart of the department of temples (your inner retreat). There shall I be known in the fullness of my being, and there shall reside my son, who shall be recognised as the reincarnation of the orphan of the temple."

(Directions of Revelator Ra-Ma-El).

Well within the centre of the department of temples of the Monastery, as the inner retreat is sometimes known, there may be found the esoteric prayer centre, which exists to fulfill the wishes of the higher beings of the light, and to pay honour to the Master Racine, as the reincarnation of the "orphan of the temple", Louis XVII. Believing as we do in the validity of the Naundorffist position, namely that K.W. Naundorff was in fact the son of Louis XVI and Marie-Antoinette, and as the Duc of Normandie, he did not die during the French revolution, but in 1845. This well known cause has of course its occult implication. But our point of view is simply that Louis XVII did come back also in 1945 as Racine, one of the Masters of the Monastery of the Seven Rays.

The purpose of the centre of esoteric prayer and healing is to work with the dead and along the lines of the law of reincarnation. It is not spiritualistic but rather spiritistic, as we teach the doctrine of reincarnation, by which doctrine we mean that as one progresses higher and higher towards the light, one comes closer and closer to perfection in each lifetime, yet one must realise that life is a school and that each deed is a lesson either passed or failed along the pathway to perfection. This completely gnostic doctrine of spiritual evolution we treat with the highest regard in as much as the whole of the universe is moving progressively towards the perfect light. In between incarnations, when the invisible part of our being is free, it is possible to communicate perfectly from the centre of esoteric prayer and healing with the world of the visible beings, and with those who once having lived upon the earth, or upon some other sphere of consciousness, now are in repose, awaiting the call to come forth and to assume another body or mode of embodiment.

The healing undertaken in this esoteric centre is the removal of karmic debts and the lessening of the bonds which hold the dead from reincarnating, for it is our teaching that while the situation of a souls reincarnation is totally determined by the light of truth received in the previous life-time, nevertheless, a soul cannot reincarnate until that soul is completely freed of karmic entanglements, which can only be done in the spirit world. Thus, we believe in prayers for the dead, and our own Masses for the dead, as well as other magical operations of soul-healing and spirit-healing have as their purpose the cure of the soul or spirit and the lessening of the bonds of entanglement. Then after these bonds of entanglement have been eased, it is possible for a soul to reincarnate.

Now we must ask as to what it is that reincarnates or what is it that survives the death of the physical body. According to our metaphysics, there are four basic realities, which survive death. They are 1) the soul, 2) the self, 3) the spirit, and 4) the invisible natures, of which there are likewise four (i. the daemon, ii. the aeon, iii. the syzygy, and iv. the archonate). These eight principles form the real person or the real individual, and are more real, or ultimate than the physical body, which has but a short lifespan and which being created according to biological and astrological conditions serves only as the anchor in matter for the higher principles. Let us discuss briefly the eight principles of man, immortal and invisible.

(1) The soul being the principle of life and emotion in each person exists in a world of great confinement. Divided into four parts, the soul is both conscious and

unconscious, ego and id, as well being transcendentally ego and id. The soul rules all processes of feeling and thinking and is the closest being to the physical. The soul is ruled by a strongly sexual magnetic frame of reference and as such it has evolved as syzygies ego and id in its immediate perceptions and actions as well as syzygies from the transcendental ego and id. After death the soul passes into the lower world of the astral waters, and then it is brought back to the magical and magnetic worlds by various operations which are designed to remove the entanglements of desire from the soul so that it may go on and rest for purposes of reincarnation. The soul is not personal, however, and one rarely has the same soul from lifetime to lifetime, after the soul has been purified it may be used to the benefit of anyone as personality does not rest in the soul. At death, when the soul leaves the body, the self also is freed, being both freed from the body and from the soul.

(2) The self is the principle of personal identity and has within itself the memory of past life times, as well as the memory of the present lifetime. The self is a very sensitive reality and all progress is indicated in the condition of the self, which grows more and more perfect each time it incarnates. The self being spirit may communicate with persons through seances, between incarnations; however, once incarnated the self should develop the soul so that the past memories of other lifetimes may be recalled into the physical brain. Because the soul is so instrumental, it is dependent upon the self to make proper use of the soul, and thus the training of the soul through yoga and meditation by the self is very important. After, death, the self immediately passes onto one of the planets of astral magnetism for a period of repose and adjustment. For a person who incarnated under Capricorn, the planet would be Saturn, for Aquarius it is Uranus, etc. These are not physical planets however, but the magnetic essences used by magicians who are also astrologicians.

(3) The spirit being archetypal is also linked metaphysically to the self and thus the spirit evolves from the level of a hare archetype to the level of magical essence, or cosmic law (loa), and thus spirit, which represents all of the self in terms of values and perfections, and which has its own principle of self-consciousness, awaits with the self, upon some sphere of magnetic consciousness, for the cycle of reincarnation to summon it. While the spirit is free in law from the self, yet they are linked by an invisible destiny, which constitutes the human history of the individual.

(4) Apart from the human history of the individual there is the cosmic history of the individual. This drama is acted out by the four parts of the invisible natures, which each person possesses. These natures are processes composed of essences and substances interacting and linking mankind with each and every part of the universe. Thus, the person's daemon links him with the daemon world, the aeon with the aeon world, the syzygy with the syzygy world, and the archonate with the archonate world. As one develops his metaphysical consciousness and advances in understanding of the inner laws of the cosmos, he is able to participate more in more in these very high worlds by means of participating in his own daemon, aeon, etc. These invisible natures which are linked by metaphysical implications to the spirit of the individual are already perfect in their being. They do not need to evolve to become more than what they are already. However, as the spirit and the self evolve more and more in the direction of the invisible natures, the space of imperfection is narrowed down and becomes nothing, then the spirit merges with the invisible natures, after which the same spirit achieves godhood, as a Loa. The whole purpose of magical metaphysics is to teach the development of the higher self or spirit so that it can unite in the ultimate act of sexual attainment with the invisible natures. This is the real meaning behind the quest for the holy grail, as well as the many stories of knights, who went seeking for their love those princesses in high towers, or difficult to reach castles.

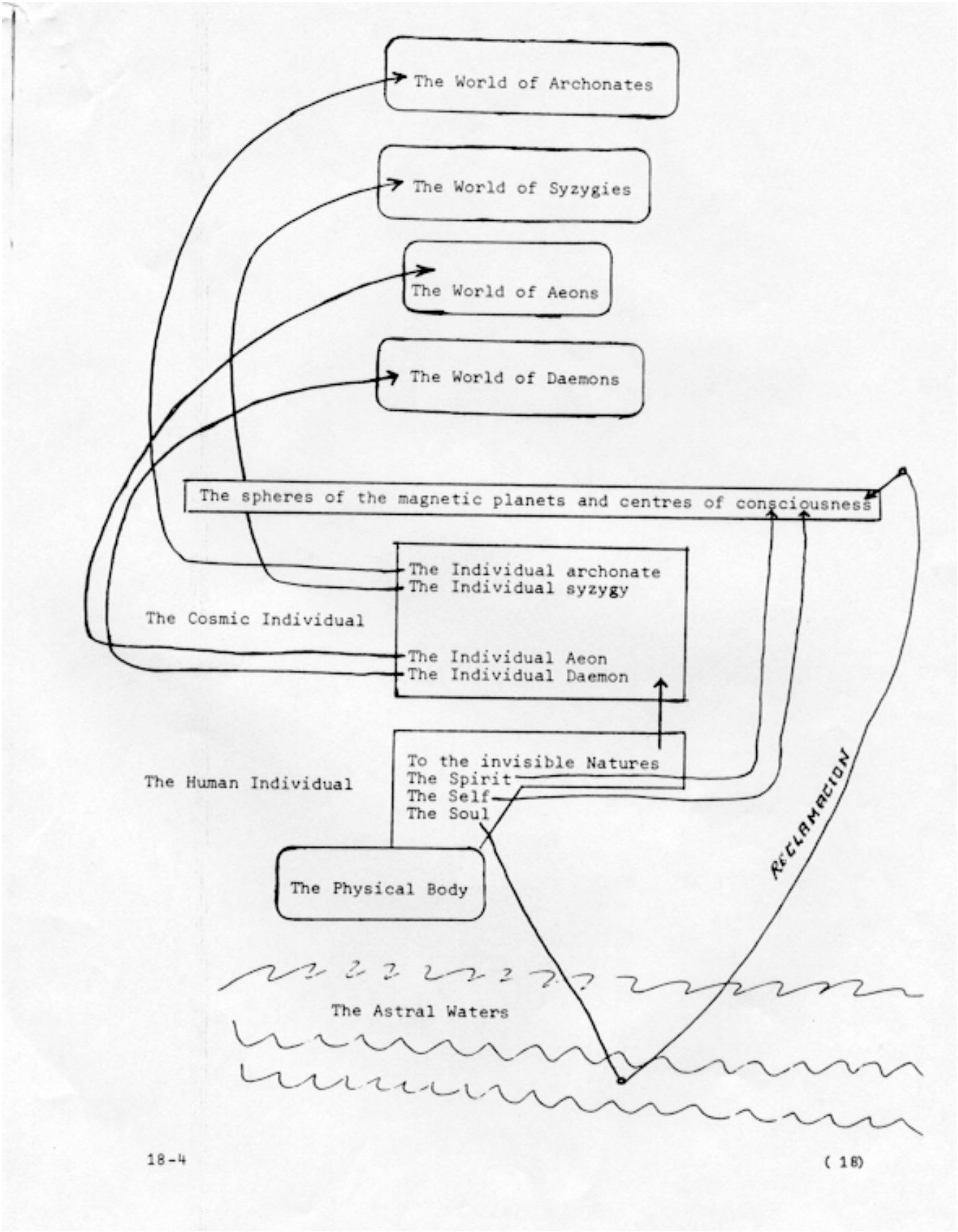
Thus, the work of the esoteric prayer and healing centre of the Monastery is to seek mainly the freeing of the soul for use in the next lifetime. However because the true knowledge of the inner worlds is the basis of all true healing, the centre must support all researches and investigations which will make known to the small group of initiates those basic truths and principles of metaphysics and magic which serve to guide the self and the spirit towards the perfected being of the invisible natures.

In closing, let us give very simply the place of spiritual repose which the self and the spirit enjoy after they have been freed from the physical body following

death. We refer by sign of the Zodiac tothe symbol which happened to be where the Sun was situated at the time of the person's physical birth. For those born between signs, the stronger sign rules.

For those born under	Magnetic Sphere
Leo	Vulcanus
Aries	Mars
Sagittarius	Jupiter
Gemini	Vulcanus
Aquarius	Uranus
Libra	Venus
Cancer	Mars
Pisces	Neptune
Scorpio	Pluto
Capricorn	Saturn
Virgo	Vulcanus
Taurus	Venus

Michael Aquarius and Racine


The World of Archonates
The World of Syzygies
The World of Aeons
The World of Daemons
The spheres of the magnetic planets and centres of consciousness
The Individual archonate
The Individual syzygy
The Cosmic Individual
The Individual Aeon
The Individual Daemon
To the invisible Natures
The Spirit
The Self
The Soul
The Human Individual
The Physical Body
RECLAMACION
The Astral Waters

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Introduction to Part II. The Deductions of Sexual Magic
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"Evolutionary Syzygies, Section IV."

RACINE SPACES

All of evolution is a matter of space and time, for only space can be overcome by time, and only time can be overcome by space. The first time-space is physical, and refers to progression from one point to another. The second is metaphysical and refers to evolution in consciousness from one sphere to another, over a period of many, many lifetimes. As man grows, his spirituality develops as to the degrees of refinement, until he has achieved complete and perfect union with the eternal through the merging of light into light.

Of all of the invisible and spiritualised space, the most interesting from the standpoint of their intricate charm are the Racine Spaces, which are areas of metaphysical observation, discovered by the Master Racine in the course of his paraphysical work, and which now can be reported upon in some detail. These spaces are thirty-two in number and they are said to exist between the earth and the Moon, at equal distances. Unknown even to seers and mystics for many millions of years, these spaces form the worlds where various modes of events are localised. Let us comment on each space so that a better understanding may be achieved.

Space 1. This is the mode of whereness, for it determines the exact situation as to the fullest sense of space, which can be possessed by any object in a physical sense. It comes closest to the earth, and therefore is the most physical. Psychically it is yellow and green in alternating spheres, and this space is sacred psychically to the angels of the Sun in Taurus.

Space 2. There is the mode of wherein-ness, for this determines the inner meaning of any and all situations. This meaning forms the transition between the physical and the metaphysical. Here, for there is a here, we find something which is seeking to become completely spiritual, yet which is somewhat material, and so we term it "aethyr", which means it is matter becoming more and more refined. The colours are blue, green, and yellow, fading rapidly into each other. The angels here are sent from the Sun in Pisces, yet in appearance they reflect also the influence of Virgo and Scorpio.

Space 3. This is the mode of thereness, which pertains to the judgement of existence. Thus if a symbolic being is said to exist, we say easily that there is an x. Thereness is beyond space, and also it seems to elude time, for time no longer is significant if it means before and after. Thereness is simply only the present, the now. The colours are purple and blue, fading rapidly into deep yellow -almost an ocre, and orange red. The angels here seem to come from constellations which are very different from our own Zodiac, showing that the Zodiac may be earth-bound, or fixed up to the third space and not beyond. These angels say they come from Luage and Legbha spaces, and thus form the link between Racine space and the beyond.

Space 4. This is the mode of aptness, which refers to the quality of linking as between the soul and the self in this physical lifetime, or between the self and the spirit after death. The sense of colour has departed this space. All is light invisible and meanings are imputed, not colours. The angels here are from a galaxy similar to that of Capricorn and Libra in their combined qualities.

Space 5. This is the mode of manner, for whatever is, is according to some manner, which means principle of constitution and destination. Thus whatever is existing determines for itself the way of its appearing and the way of its Manner

is the mode of the way in which anything might be. Its angels reflect an influence not unlike Aries when combined with Leo.

Space 6. This is the mode of specification, which separates out all things from one thing and which singles out all things within one thing. For to separate something from something else, means that what is desired and what is excluded are both within that which has been selected, and that this is sufficient. The influence is not unlike Virgo combined with Scorpio.

Space 7. This is the mode of alternation. Whatever is is either x or y. But everything in the universe must be capable of some type of comparison, for it can be compared with itself and something else. This mode does not refer to possibility, but to the difference between possibilities. The logical influence of Gemini is very present here.

Space 8. This is the mode of determination, whereby whatever is is set forth as the product of its formation as well as the product of its own will. For everything in nature has its own will, as well as its own mind. The influence of fiery Sagittarius combined with Cancer is felt here.

Space 9. This is the mode of participation, whereby whatever is becomes part of a greater whole -- in fact a part of greater wholes -in order to become anything. Thus, a colour such as blue will participate in colour as a greater whole beyond itself and its own confinements as blue. The influence here is that of the analytical aspects of Taurus and Pisces.

Space 10. This is the mode of classification, which follows immediately upon space 9, such that the mind is able to give a specific name and list of relations to, from, and side-wise to anything. The influence of encyclopaedic Capricorn and Gemini is best felt here.

Space 11. This is the mode of complementation, which asserts that where something is in common or shared, and where something is neither shared nor held in common, there exists a similarity and a difference between things, which bring them together. The influence of Aquarius is here perceived.

Space 12. This is the mode of judgement, which specifies that something is linked to something else for a particular reason, or with a particular meaning in mind. The act of linking is to reflect the connection between the subject of the judgement and a frame of reference which judges either truth or error. The influence is that of Libra and Capricorn.

The next four spaces are not to be thought of as modes. but rather as representatives of the Loa Luage in four forms, which are:

Space 13. This is the mode of Luage-Akyiembo, which reflects the power of Saturn in Capricorn. The purpose of this space is to consolidate all human efforts towards evolution in order to benefit the whole of humanity in an impartial and universal way.

Space 14. This is the mode of Luage-Atua, which reflects the power of Pluto in Scorpio in conjunction with Mars in Cancer. All human effort must he directed back into the lowest level of consciousness so that there is no waste of being, and that the least evolved benefits from the most evolved.

Space 15. This is the space of Luage-Tuannyo, which is the conjunction of Uranus in Aquarius and Vulcanus in Gemini. This principle implies that all human effort must be continually renewed by inspiration from above so that there is never any falling behind in the process of evolution on the part of the very highest.

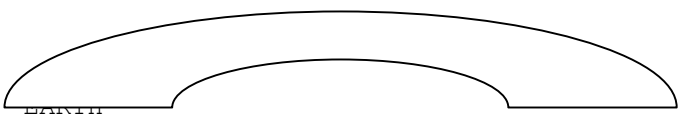
Space 16. This is the space of Luage-Tibutta, which is the conjunction of Vulcanus in Leo with the Moon in Gemini. Here the implication is that the rate of progress experienced by the individual is normal and the expected rate of his

progress under any and all circumstances, and that lack of satisfaction in one's progress is wrong and erroneous.

The next sixteen spaces refer neither to modes nor to evolutionary phases, but are magnetic fields which bear an analogy to the system of sixteen archonates, which were given at the end of the special supplement to Letter 1, prefacing the sixteen lessons. Thus space 17, reflects the Iron - Copper level of .0 - .2500, terminating in space 32, which is the Gold - Uranium level of 3.7500 - 4.0000. It must be understood that these thirty-two spaces are to be found between the Earth and the Moon, and represent symbolically the conditions for the development of an occult civilisation upon the Earth. The following chart will serve to show this point more graphically.

Michael Aquarius and Racine

	The Moon Space 32	
	31	
Together these three	30	
groups of space, 32 in all,	29	
form a logical and semantic	28	These are the spaces which
system which has come down from	27	form picture-images of the
earliest times to the present,	26	sixteen archonates
and which forms the basis of	25	and which we study in advanced
	24	work as a species of the Tharot
all occult and magical	23	-- the sixteen major charts
societies, which have ever existed	22	of cosmic destiny.
on the face of the earth.	21	
These 32 principles have been	20	
recognised by mankind as containing	19	
within them the basic laws of	18	
metaphysical explanation and serving	17	
as the foundation of all religions		
and modes of life, secular	16	
and sacred. Together they may	15	These are the four spaces which
be called either the Payimba, or	14	form the Luage-Aboa, or the
"the thirty-two steps to the Moon",	13	four basic divisions of
which is exactly what Payimba		evolutionary consciousness.
means in classical Atlantean.	12	
	11	
	10	
	9	These are the twelves modes of
	8	space leading from physical
	7	space to judgement.
	6	
	5	
	4	
	3	
	2	
	1	



Earth

Earth

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MONASTERY OF THE SEVEN RAYS
IInd Year Course in Sexual Magic
Part II. The Deductions of Sexual Magic
Lesson 5. "Category: Kether; Structure: Archonate; Process: Metamathematical Archetypes."

INTRODUCTION TO DEDUCTIVE SEXUAL MAGIC.

Magic, like logic, is composed of the deductive phase and the inductive phase. The latter is experiemental --(becoming the subject of our next series of lessons, beginning with No.9) here we are concerned with deductive sexual magic, or the study of categories, which make up the sexual world explored by the magician and the occultist. To assist the student in the development of his thoughts, we have tried to relate our categories to those of the Egyptian-Chaldean-Hebrew Cabala, and especially to the four major categories or "places'' on the Tree of Life: Kether, Tiphareth, Yesod, and Malcuth. The student who is familiar with cabalistical work, as most students of magic would be, then can easily relate what we are to say with what he already knows and practices. But he must understand that we do not in any way intend to present a study of Cabala, except in the very narrow sense of our own "Creole Cabala", which was presented last year, and also now, only as a frame of convenient reference, which will be abandoned when or should it prove inconvenient. Here we are concerned with the movements of sexual energy at the primorial level of manifestation, long before the world was created, and long prior to any type of human activity. We are concerned with the ultimate sexual frames of reference, the first of which pertains to the archonates.

THE FIRST CATEGORY OF STRUCTURES IN PROCESS.

To speak about the beginning of all things creates too many philosophical problems, which we seek to avoid being metaphysicians of the real and the actual. However, the first phase of the organisation of being came about according to certain sexual processes in this way: certain beings known as the builders, or archonates, by putting together existing materials according to a plan created the world of archetypes, which is the crown chakram, or Kether, of the universe. This plan which existed in their mind we call the metamathematical archetype, and when it became realised in existing matter, such as minds, spirits, space. time, etc., -- and not just physical matter, but metaphysical matter, - this became the world of metaphysical archetypes. There are sixteen archonates as we have seen from a previous paper in this course, and together four of them or rather groups of fours of them, totally four groups in all, united their being and energy to organise a positive and a negative pole within the archetype each created. Each created a positive and a negative archetype, but the positive group created a positive archetype before the negative, and the negative group created a negative archetype and then a positive archetype.

The metamathematical archetype when it passes into metaphysical matter establishes the entire cosmic pattern or rhythm of the positive and the negative poles of invisible magnetism and sexual magic. The archonates were themselves mixed as to energy, such that in each group you would find the following combinations existing:

1. the positive masculine
2. the negative masculine
3. the negative feminine
4. the positive feminine

each would have a mathematical value as such:

1. 1 and 1 or 2
2. 0 and 1 or 1
3. 0 and 0 or 0
4. 1 and 0 or 1

ideal mating and sexual magic occurs, therefore, between

1. 2 and 1, and 0 and 1, the homosexual basis
2. 2 and 0, and 1 and 1, the heterosesual basis
3. 2 and 1 (4), and 1 (2) and 0, the heterosexual basis
4. All four united sexually.

It is only possible at the stage No.4 , to create or organise anything, and sexual gradations between the most positive to the least positive, four gradations in all, make sexual differentiation and union logically necessary for the complete cycle of transforming energy. But, it must be also born in mind that the sexual process of creation reflects itself in the archetypes, so that they too are positive and negative. I have said that the archetypes are positive and negative. Actually the archetype designated to rule the "Kether" level of the Vulcanus-Venus planetary system is as follows:

For Vulcanus	For Venus
A. The positive Masculine	B. The negative feminine

This constitutes the first archetype which has been created, by means of the arrangement of previously existing matter. The world of the visible was created out of the invisible worlds of matter, but these previously existing worlds of invisible matter were never created, rather they are eternal, and have only been re-arranged and reorganised from eternity to eternity by the "builders", according to an invisible plan in their minds. which reflects the mind of the Eternal. The invisible matter we call "The Body of God", and the visible world of matter is its reflection.

Now the cycle of creation, beginning with Vulcanus and Venus moves downwards, and terminates for Vulcanus in the negative feminine and the positive feminine, the former coming after the latter in esoteric metaphysics. and the Venus cycle terminates in the positive masculine, which is assigned to Mars. The termination of the Vulcanus line is in Pluto. For this reason, some who have wished to question the assignment of the positive Mars to a feminine line and the feminine Pluto to a masculine line may now understand what we have in mind. Mars and Pluto are the end terms in a line of sexual development which begins with feminine and masculine points of reference. as the final term of their individual series, each is, respectively, the sexual oppositive or opposite of the first term of the series. Thus, for the planets of consciousness, which are the best example of what we mean, let us list them as they are in terms of their sexual points of reference:

-MALE LINE		FEMALE LINE	
1. Vulcanus	(1,1)	Venus	(0,0)
2. Uranus	(1,0)	Saturn	(0,1)
3. Neptune	(0,1)	Jupiter	(1,0)
4. Pluto	(0,0)	Mars	(1,1)

in this system, where "I' equals "Masculine" or "positive", and where "0" equals "feminine", or "negative", we can see how the basis of sexual magnetism organises the matter of the planets of consciousness so that each reflects the sexual balance of its mate. The entire pattern of sexual creation is to be reflected in this primary category of deduction. Matter being organised according to reflects patterns of a metamathematical and then later metaphysical nature establishes the philosophical basis for the field of magnetism and the magical study of these energies and structures as they exist.

We will continue in this series of lessons to develop more and more this magical and philosophical notion of positivity and negativity united in meta-magnetism.

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic;
Part II. The Deductions of Sexual Magic
Lesson 6, "Tiphareth -- The Basis of Syzygy -- Legbha-Luage."

The second stage in the organisation of the world is to be found in Tiphareth, or the mental world, which having come forth from Kether, reflects the most perfect logical order and ideals of existence. This is the basis of syzygy, which is a primordial or foundational law, whereby all of being is organised according to a basic pattern of interacting laws and processes. The basis of this interaction is clearly sexual, it is the love of the God (Legbha) for Humanity (Luage). Although the life of Luage has been set forth in terms of the history of the 18th Century, he nevertheless represents a timeless and absolute principle, essentially outside of history as to completeness of meaning. Therefore, the there of the mystical marriage between the God and the Human, which is the dramatisation of the union between the ego and the transcendental ego of metapsychology, forms a perfect archetype upon which the whole of mankind bases its plans for evolution. Sexual union between God and Man must be achieved in the inner parts of our beings, and sexual penetration of the divine into the human is nothing more than the taking up of the less evolved into the more evolved. The will of the divine must enter into and master through magical control the being and will of the weaker. The initiateur must overcome magically the initiate. This is the essence of the mystical marriage, which is to be found in so many religions and spiritual systems of development.

After the world has been organised. there is a subconscious desire to have union with the very essence of the divine. This is the beginning of metaphysics as well as the beginning of mythology. In mythology. the seeker looks up to the skies and seeks to find in the phenomena of nature the explanation for the cycles of human destiny. In metaphysics, man looks within himself, and finds the explanation of the universe in the sexual dynamics and polarities of spiritual aspiration as they manifest themselves in the all-too-quick movements of thought, imagination, memory, and inner perception. Meditation, which is the mate of contemplation, seeks to still the mind so that the god may descend and take upon himself the very essence awaiting him, and with the flights of his wings, carry humanity up into the celestial regions of pure space, light, and intuitive consciousness. This is the reason behind all of the meditation exercises leading to contemplation, for when the mind has been stilled, it is then possible, if not necessary for the divine to come in, and carry off the awaiting virgin of the soul. Therefore, the whole meaning of all sexual metaphors. used time and time again, in the development of the spiritual arts, has been this simply, namely that the higher seeks to enter the lower, the lower seeks to embrace the higher, or to be embraced by the higher. One is the lover and the other is the beloved, this is the union of the present consciousness with that consciousness which might-well-be-attained by all of us. Yet this type of language must not be thought of as reflecting a type of sexual frustration, which some might suggest, for it has been employed by those peoples whose sexual desires were always satisfied, and whose drives were never held in cheek by a false or superimposed puritanism.

The entire pattern of sexo-magical creation has its essence in the action of higher and lower meeting in the realms of consciousness. This is the biology of spiritual evolution, just as there exists the biology of physical evolution. The mating season, here, however, is always, or clearly outside of time. It does not exist in time which is to say it is an ever present process of the real. Tiphareth represents the psychology, or rather the meditation-yoga-metapsychology of sexual magic, which must exist if there is ever to be any validity in what is attempted by the student of matters occult and spiritual. He must always seek after the divine within his consciousness and seek to encounter it in all of the passion which his soul can support. But, when we say the divine within his consciousness, I do not mean that there is something divine there now, rather I mean that this is where the divine and the human will meet, when they do, as it is the natural

meeting ground of their sexual encounter. So many occultists teach that the divine is there now, and all that we have to do is to work on this little divine spark. This has led to spiritual laxity and despiritualisation, which is quite terrible, and the natural false and arid fruit of false and harmful teaching. We are not so naive as to teach that God is within each and everyone of us, rather we teach that God may be encountered within each and everyone of us, something entirely different.

When a person has developed himself to the point where his magnetism attracts the light of the spirit, then it may be said that such a person has prepared to come into the world of the divine sexual encounter. He doesn't have within himself any of the magical powers of the divine, but he seeks these powers and always looks towards the inner door of consciousness through which the God will enter in his spiritual approach. Then he will greet the God with a passion which has been growing for many lifetimes. This is the essence of sexual magic and development. This is the only teaching which leaves the door open for spiritual growth, for if one follows the other pathway, then the world becomes spiritual naturalised and humdrum, quite closed to the development of the inner-most consciousness and spiritual desire.

If someone would teach that the divine is within us, now, and that we are just moving along at our expected pace, and that we are growing as we should and that we should not seek for anything beyond what is already ours, then the soul would not seek to grow and would soon lose interest in the eternal, and ultimately what was supposed to be a spiritual progress report becomes merely a description of the current state of cerebral affairs and energies. The spiritual drive by being reduced to the present expectations and limited accomplishments of the here-and-the-now makes the soul become nothing more than the sum-total of the brain's activity. First they have reduced spirit to soul, then soul becomes brain-mind, and ultimately brain-mind becomes only brain and nervous system taken together. From such a viewpoint, which is quite widespread, an irreducible materialism naturally and absolutely follows. For this reason we teach the meeting of God and Man, the mystical marriage, as the basis of spiritual ascent, in order to show that man is not now all that he may ultimately become. Man is in the process of becoming a divine being; but only if he pulls himself up towards the divine, away from the here and now, and towards the pure light of Legbha-Luage.

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic,
Part II. The Deductions of Sexual Magic,
Lesson 7. "Mysteries of Yesod".

Yesod is the cabalistical category of ultimate sexual magic. Whatever we might say about the esoteric aspects of sexual action, all explanations must come back to Yesod. The rulers of Yesod are the sixteen aeons, or the powers of cosmic evolution. Because Yesod is properly sexual to the point of being explicitly phallic, Aleister Crowley identified the phallicism of Yesod and the aeonic powers of Yesod with his "Aeon of Horus", which is the age of sexual magic and phallic worship, which he sought to introduce by means of his own teaching. Yesodic consciousness is so phallic that even such a conservative writer as Dion Fortune in her writings on the Cabala could provide only those images and descriptions, which all must admit to be specifically ultra-virile. Hence all occult writers tend to recognise the sexual character of Yesod, which in astrology is identified with Mars in Cancer.

The constellation of Cancer is not usually identified with positive sexuality, largely due to the Lunar aspects of Cancer, which imply either a feminine influence or else a sentiment of sexual inversion. As an example of this, we might cite two famous writers, Georges Sand and Marcel Proust, both of whom being born with the Sun in Cancer, exhibited sexual inversion, as well as the normal phallic tendency of Cancer. Proust we know to have been explicitly homosexual. Yet, by characterising all sexual inverts as women, as he does in "Sodome et Gomorrhe" he specifically asserts that such "women" desire to possess the phallus, which means cabalistically -- since we know now that this part of his main novel was very definitely autobiographical -- that the Lunar aspect of Yesod seeks its natural counter-part in the Mars in Cancer or phallic Yesod. Both male and female principles within Yesod seek each other as mates within an astrological syzygy.

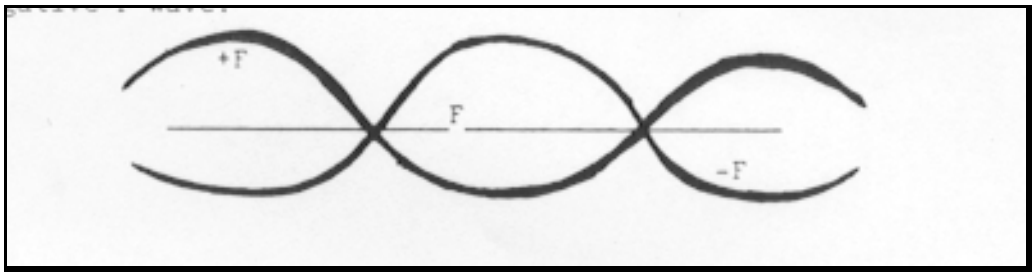
The life of Georges Sand exhibits a subtle variant of this principle. Born a woman and writing under a man's name, she underwent several unsatisfactory love affairs with men, before reconciliation to a maternal role (Lunar) in her old age, where she showed affection mainly for women. The use of a man's name is the assertion of the Mars principle, to seek through various love affairs to absorb the male essence through the bodily contact of sexual action is the Cancerian seeking of Mars by the Lunar principle. Being unsatisfied refers to the logical problem of sexual identity. for not being a man by nature she could not have a satisfactory homosexual relationship with men; but not being a woman in her own ego, she could not have a satisfactory heterosexual relationship. The realisation of the material role shows the Lunar side allowing the very repressed manifestation of Mars. in a highly sublimated homosexual role as a mother. All of these tendencies can be confirmed from her writings, and especially from her "Lelia".

If Yesod can be understood to present the sexual duality within individual persons, it can also represent the sexual union between two persons of opposite sex, where sexual identity is uncomplicated by artistic genius and thus transformed into inversion and perversity. Within Yesod, Male and Female represent Mars and Moon respectively. Thus, the normal pattern of sexual attraction can illustrate the archetypal syzygy of Mars and Luna in Yesodic spaces.

The Aeons of Yesod are responsible for the creation of the worlds according to the divine ideas, as they exist in the world of pure essences in higher Legbha. But this creation is one of refinement such that matter and spirit are fused together more and more completely and become identified more and more. At the beginning of evolution, it is easy to see how matter and spirit are very

disconnected and rather separate by reason of their separate destinies. However, as evolution proceeds matter becomes more and more refined, more and more idealised, due to the penetration by spirit of every particle of matter. Matter becomes etherialised in this process and we have the creation of fields of force in place of particles. It is true that modern physics speaks of particles in fields, but the field is more significant than the particle, since the field determines the behaviour of the particle. These fields of force develop according to ideal patterns into more and more rarified and even spiritualised dimensions, such that life beginning as a simple organic fact develops into genus and species forms. The gradual transition from biochemistry to metaphysical biology shows the student of fields that nature is wholly open to the influence of the spiritual direction. The gradual replacement of mechanical concepts in biology by field theory in our own day, illustrates the point that metaphysics still controls physics, spirit forms and shapes and refines and ultimately etherialises matter.

But this process of refinement is entirely sexual and depends upon the correct balance between refined matter and refining spirit. Matter and spirit present sexual poles for matter is the mother or the female principle and spirit is the masculine principle. The male principle is shaped by the ideal in order to shape the female principle of nature. This entire process of sexual adjustment and continued progress is a necessary part of the evolution of the worlds under the direction of the Yesodic pole of awareness. Without Yesod, there would be no evolution, for the aeons, the very agents of Yesod would not exist. Every aspect of nature, every particle in a field has its positive and negative pole, such that for every field F, there is a positive-F and a negative-F wave.



Some metaphysicians and field theoreticians have asserted that positive and negative are properties of the field and not of the particles. This would seem to be in keeping with the two aspects of Yesod, yet no one has been able to isolate any particle from its field with success. For the spiritualised reality of the field will not give up its domain over the elements of matter within it.

Michael Aquarius and Racine.

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Monastery of the Seven Rays

MONASTERY OF THE SEVEN RAYS
IInd Year Course in Sexual Magic,
Part III. The Experimentation of Sexual Magic
Introduction: "Sun in Cancer and the Chakras".

Students of this temple will recall that in our analysis of astral magnetism and luciferian magnetism last year, in the basic course, we referred to the phallus, or the sexual centre in man, as assigned by alchemical and astrosophical correspondence to the Sun in Cancer. Thus, Cancer is the essence behind Yesodic manifestations, which are always sexual and specifically phallic. Now, in this section of our course we are concerned with the magical analysis of sexual intercourse, for we have spoken of the occult psychology and metaphysics of sexual intercourse in the previous sections. This magical analysis must give us the reasons why there are various types of sexual intercourse practiced either heterosexually or homosexually, or from a combination of the two, either from hedonistic or perverse motives, and found within occult temples as well as within the centres of sexual revolution. For my own part, I can only say that sexual intercourse has its basis in the idoriented level of mind, and that here where the unconscious is in control, attraction is based not on rational considerations, but completely upon magnetism and fields of sexual force. which do not obey the conscious dictates of their victims. I do not wish to state that these fields of force are without laws, or irrational in any very ultimate sense. That is perfectly false, for the phallus having "its own will and reason, is a law unto itself". But, the dynamics of the sexual unconscious often run at cross purposes to the rational and civilised sentiments of human beings, the reason being the role of the chakras as centres of magnetism having corresponding physical parts in the human body. Sexual attraction and intercourse then becomes a matter of showing the linking of force-field centres in the bodies. The combinations suggest basic magnetic needs, which have not been met through the normal development of the occult self and therefore must be met by radical means, namely by means of unusual forms of sexual connection. This concept of connection is vitally important because it suggests very well that the positive and negative poles in the sexual field (sexual intercourse constitutes a field having two poles of magnetism) must be properly linked to form a completely balanced system. This does not mean necessarily that the poles, must be just positive and negative, but that they must balance each other in the degree of their magnetic development. Thus. while ordinary phallusvagina sexual intercourse would seem to show the basic balance enough, yet, this assumes that the phallic and the vaginal centres are of equal development, as well as opposite each other and thus complemented by union. On the other hand, it is possible that the sexual balance between Yesod I (base of the spine) and Yesod II (the genitalia) is sufficient within the same person so that sexual intercourse is not necessary. This later example is true in strictly orthodox schools of Yoga. However, when there is not a balance between Yesod I and Yesod II, within the very same person, then he seeks sexual intercourse, and the phallic-vaginal balance is the first example to be encountered, as it is related to the mechanism of reproduction in the general economy of nature. But, when there is not an occult balance, there. other variations develop.

Many individual students of the occult seem to think that homosexuality is due to there being a female soul in a male body, or the reverse. This does not seem to he true if one means that a soul with a sexual disposition has reincarnated in a body having a sexual disposition other than the disposition of the soul, for the soul sheds sexuality at death. However, the occult development of the centres of magnetism, or the chakras, does show some possibility of sexual imbalance. For example, if certain chakras were more developed in a person than others, or developed in a sexual manner, then possibly Yesod I being stronger than Yesod II in a male, such a person might be led to practice as a passive sodomite. If the Kether II chakra (the throat) has a certain sexual hyperdevelopment, then the oral form of sexual intercourse is followed by the person, passively. In both

cases. passive homosexuality is the result, because the Cancer centre, or the phallic chakra, of the sexual partner must be inserted into either the Yesod I or the Kether II centre. Such a person, still assuming him to be physically a male, is in sexual behaviour a female, having two vaginas, Yesod I and Kether II.

It might be noted that in the sexual analysis of women. the vagina is under the rulership of the Moon in Scorpio, whereas in men this rulership is attributed to the base of the spine. The Sun in Cancer rules the phallus and the Sun in Cancer rules the base of the spine in women. Thus. the sexual difference between man and woman, occultly. is the difference between the assigned rulerships of Yesod I and II. If it were otherwise, perfect magnetic attraction between the sexes would not be possible as long as the physical body was to be the instrument of occult energies.

While I consider perfect sexual detachment, or the chastity of the yogis and great sages of the past to be the moral ideal for my own life, I realise that heterosexual attraction is fundamental and that it requires an occult explication. I know also that homosexual action is becoming more and more widespread, especially in occult circles, and that it is necessary to offer some explanation of this reality in order to understand the possibility of its existence. Certain occult teachers, for example, have explicitly taught sodomy as a form of sexual magic in order to awaken Kundalini. and while every type of sexual activity has its occult side, as it involves the chakras. there is not any form of sexual activity which is superior to the others, with the exception of the fundamental heterosexual relationship called the "phallic~vaginal", because of its natural balance. All other forms of sexual activity are due to the hyperdevelopment of the chakras. and for this reason they seem to be limited by their own inherent boundaries.

However, it is very important to bear in mind that sexual behaviour, especially in its "experimental" phase does have a very profoundly occult side. Various schools of magic have emerged which teach various extreme views, which if understood properly are not as magical as they are claimed to be for the scope of sexual connection is very much limited. In our next paper, we will analyse various forms of sexual intercourse. which may be either heterosexual or homosexual, and which are thought to be magical by certain persons, but which rise out of there being a sexual imbalance between the chakras and the Sun in Cancer.

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic,
Part III. The Experimentation of Sexual Magic.
Paper to preface lessons 9, 10, 11, and 12.
Part A. "The Phallus and its own."

I will not have too much to say about the phenomena of Lesbianism, for while it has psychological interest, I do not think it can have any magical interest, since it is non-phallic in essence. At the most, Lesbianism would involve oral-genital contacts, which are non-phallic since the male element is absent. One of the women might use her tongue as a phallus, but this use of Kether II does not have any occult significance. Yesod II, or the phallus, is necessary for occult significance. Other uses are non-magical, and consequently very worrisome to society, if not morally wrong. Lesbianism must be opposed as much as possible. because women were intended not for themselves. but for the spirit (as in perpetual virginity) or for men (as in marriage and child-bearing).

Sexual intercourse between two persons involving the phallus and the mouth, which is called "oral copulation" involves the use of Cancer and Aries. In sexual magic, Cancer and Aries balance each other in alchemical composition, for one is water with fire. the other is fire with water. In colour they balance, also, like Sagittarius and Capricorn, this time blue and red. However, the magical side of this relationship, which may be either heterosexual or homosexual, is that both Aries and Cancer are both active and passive in the same process. Cancer both actively penetrates and is passively possessed by Aries. Aries is passively a vagina-like object, but at the same time it is actively a consuming and possessing and embracing object. Aries both receives the phallus and owns it. It is both male and female. Cancer enters or penetrates this vagina of Kether, and is likewise at its mercy.

Thus, to be at the mercy of someone, to be possessed, to be taken up into something, this shows a different type of sexual union than the normal mechanics of the positive and the negative meeting in Yesod. However, this type of sexual possession can only be symbolised by the phallus, for the true object of sexual possession is spiritual and mental, rather than physical. Therefore, the magic of Aries and Yesod is symbolic of the spirit being taken up into the divine. I might add that any use of the sexual fluids, at this point, is without occult significance, although certain alchemists will disagree with me, I know. However, may I say that from the analytical standpoint, oral copulation is a symbolical action and should not he thought of as magical in any developed sense and, because it does involve the oral stage of childhood contentment, it may be viewed as an obsession by those who follow it as their own and only form of sexual action, Occultists should understand it and see it for what it is.

Sexual intercourse involving the base of the spine and the phallus involves the Moon in Scorpio and the Sun in Cancer. Here a sort of pseudo-vagina in created, as the real vagina in women is ruled by the Moon in Scorpio, so that the female base of the spine is ruled by Cancer. Now any sexual contact between Cancer and Cancer is impossible occultly, therefore sodomy. which is what we are now describing, is in reality completely homosexual. Now we must therefore compare it to the heterosexual phallic-vaginal intercourse to see if it has any occult value.

Within the field of nature, we can observe that among the higher animals sexual pleasure is governed by instinct and that mating is for breeding. Therefore, all phallic-vaginal intercourse has as its goal the issue of offspring. Now, modern society by the discovery of contraception has modified the effects of sexual intercourse, somewhat. However, the mating instinct which is the basis of the sexual drive has its origin in the animal kingdom. For this reason heterosexual intercourse by means of phallic-vaginal copulation must be viewed as biologically constructed for providing sexual satisfaction to male and female. Now, homosexual intercourse, or sodomy does not seem to have either the effects of heterosexual intercourse, nor the physical structure. For example, it is impossible for orgasm to be achieved by the passive partner in homosexual intercourses without additional stimulation to the passive partner's phallus, usually manually administered. This is because sodomites are fundamentally men, even when they are passive sexual partners. While it is true however that in sodomy the sexual balance is between the Moon in Scorpio and the Sun in Cancer, as in conventional or natural heterosexual intercourse, we must use other criteria, drawn from natural law and biology. I do not wish to dispute those who say that there is evidence for homosexuality in the animal kingdom, but a few isolated cases must be expected since biological evolution is less precise than logical evolution, and nature wastes a great deal of its productions, also.

A magical force is not created by sodomy. since this is a purely human operation. Yet, the fact that sodomy happens is sufficient for us to explain it as the attraction between the Yesod I and Yesod II chakras, or between the Moon in Scorpio and the Sun in Cancer. In primitive cultures as well as in modern times we find much evidence of sodomy, because of this unconscious magnetic energy which coming forth from the chakras, attracts

individuals to forms of sexual balance, which are occultly parallel to heterosexual copulation. Yet, by offering this analysis of how it is possible, I do not wish to make any judgement concerning sexual behaviour. I only wish to show you how it is possible to understand this matter.

Lastly, let me consider sexual intercourse between the phallus and the upper legs. This type of Egyptian intercourse, for it is discussed in their ancient magical writings, involves the Sun in Cancer and the upper legs. ruled by the Sun in Virgo and the Sun in Capricorn. There is something of a question of magnetism, here, for Virgo and Capricorn do not seem to attract Cancer. Nor are Virgo and Capricorn really sexual in this situation. In the Egyptian mythology, one God had sexual relations with another God, simply I think, because the upper legs form a pseudo-vagina, and there was not given any special thought to occult meaning or sexo-magical significance. Some have suggested the opposition of the solstices, but this would not explain the presence of Virgo, although the Winter Solstice in Capricorn and the Summer Solstice in Cancer could be understood. Therefore, I do not view this form of copulation as occultly significant.

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic.
Part III. The Experimentations of Sexual Magic
Paper to preface lessons 9, 10, 11, and 12.
Part B. "Mystical Marriage of the Four Elements."

We might now ask if there is any form of sexual intercourse which is specifically magical. For we seem to have analysed and rejected the occult significance of practically every type of copulation with the exception of the most conservative and traditional, which is allowed to those who cannot be celibates and yogis. If we do reflect the ultraconservative viewpoint in sexual magic, it is only because those who have sought to investigate sexual magic have come to such erroneous conclusions. We wish to avoid these views, to warn all about their dangers, and to follow what is soundest and best in the tradition. However, there is one form of sexual magic which is possible, and which is both sexual and magical in every possible sense. This is the sexuality of Luage-Legbha, which may be imparted as a gift to some by the gods, themselves.

> Thou art my Luage who has created for me a woman in Libra, who shall be the material Venus; For thou art my Legbha, who has created for me a woman in Libra, who shall he the Spiritual Venus.

Occultism attributes the solar plexus centre, or the solar plexus chakram, near the navel, to the rulership of Libra. In alchemical analysis, Libra is the blend of earth and air. Cancer is the perfect balance of this being water and fire. This combination, and the fact that Libra and Cancer are next to each other, the former being immediately above the latter, seems to suggest more than just occult symbolism. It suggests the possibility of magical connection, and the union of the four elements, the earth, air, fire, and water, in a manner which is unique and esoteric.

In all of the histories of alchemy and metaphysical philosophy, there is much discussion of the union of the four elements, or the magical blending of iron, mercury, silver, and gold, or the transmutation of base metals into gold. Originally, before a materialistic mentality overtook alchemy, they spoke of the transmutation of mercury and gold into iron and silver, which means that Cancer would enter the solar plexus chakram. This was to he accomplished by the athanor or the situs of Venus-Isis. Later athanor came to mean the furnace of the alchemists. A spiritual place was to be created, so that the sexual and magical exchanges between gods and men could take place. This meant that for the occultist sexual magic would be very definitely different from any ordinary sexual act, and that everything else was quite unworthy of him, short of this sexual transmutation. Also, within these circumstances the semance or sexual fluid would become a magical elixir, or essence, and that the sexual mysteries of the graal would find their meaning in this understanding, especially if we remember that Christ and Legbha refer to the very same cosmic being.

The graal and the athanor are then the same mystical reality, which must be created out of a very spiritualised substance in which to receive and to transmute the sexual being of the initiate. When, on the other hand, mystical women wrote of their love bordering on a passion for the Christ, they had in mind the "celestification of their female organs", so that the divine phallus could enter into them. This is the meaning behind the mythos of the Virginal Conception by Our Lady Mary, for she is overcome by the Holy Spirit and thus conceives a divine child. Hence, the magical and mystical marriage between divine and human levels of existence must not be thought of as foreign to sexual magic, for it is the essence of sexual magic in the esoteric sense. In our previous analysis of Luage-Legbha we understood that the relationship was between higher and lower levels of consciousness. This is true and for this reason a type of homosexual

language is possible. However, we must realise that in the magical drama -- I know of no other word -- Legbha and Luage are both male and female, in order to express completeness. Luage is given the power to possess Legbha in the fully sexual sense, by reason of the creation of an athanorto receive the physical phallus of Luage. Legbha likewise creates for Luage an athanor of spiritualised matter, to receive the spiritual phallusof Legbha. But the exact location of this athanor in both cases is fixed, for it is situated in the area of the solar plexus chakram, or Libra centre, and for this reason, this vagina of Libra, is termed properly "Venus", the goddess of love in mythology and the ruler of Libra in astrology.

For us, therefore, the essence of the experimentations of sexual magic consists entirely of the celestification of the human organs of generation, or else the creation by magic of exact counter-parts. Under these circumstances the ordinary meanings of heterosexuality and homosexuality are replaced by esoteric categories which refer either to sexuality within the self-hood of the person, for this reason Luage is a strict celibate and not a homosexual, or to a social or interpersonal sexual contact between gods and mankind, as we find them in the myths of the ancient religions. The purpose of sexual magic is in reality to lift up sexuality and to keep it from becoming too materialised and too far from spiritual light. Thus, after having explored various forms of sexual behaviour, which one might view not unjustly as evidences of perversity in human society, and while we have not passed judgement in any rigid sense upon these forms of action, although each person will make judgements of his own, we have moved up again towards the light of perfection and spiritual reality, where the divine Luage is to be found. In all matters of the occult interpretational sexuality, he will be the source of our enlightenment.

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Part II. The Deductions of Sexual Magic
Lesson 8. "When Kether is in Malcuth, Malcuth is in Kether."

"Et les Loa ki viv au ciela
Va au gran dieu des maga;
Et gran Legbha da un mo tre maga, Tou fort et 0 tou puissana,
Ce mo -- un mo -eta LUAGE."

(Creole Magical Proverb)

Translation:

"And the Gods who live in the heavens,
came to the great God of the Magicians;
and Great Christ gave them a very magical word of power, all powerful and binding
over all creation, this word, which was
only one simple word, was LUAGE."

(Liturgy of the Gnostico-spiritist Church)

When the Gnostic and alchemical writings and doctors teach that when Kether is in Malcuth, then Malcuth is in Kether, we have something more than just what might seem to be a slogan or magical passphrase. The entire union of the cosmos is expressed by the union of the highest with the lowest, and the taking up into the highest of the lowest. The cycle of the course of evolution is now completed, for the daemons of Malcuth have risen beyond the world of Yesod, through Tiphareth they have entered Kether becoming one with the archonates. The highest is within the lowest and the lowest is within the highest. We must say within, for the unrealised potentials of the lowest are only actualised in the very highest. Luage does not become a God until he is within Legbha, just as Legbha must come within Luage and achieve his reality, also. Nothing in the universe has any reality in isolation. Sexual union implies that matter and spirit cannot exist in isolation and must become one. But this union will not be at the loss of any partner to the synthesis, rather each achieves perfection and fullness of being by uniting with the other. For within each principle in the universe there is the principle of what is latent, and this latent reality is activated or actualised only by being brought into contact with the ideal opposite.

In ceremonial magic, when the gnostic priest assigns the north to Malcuth and the east to Kether, he is quite aware that the point of creative tension is the northeast part of the temple. Crowley oriented his temple to the north, not because -- as he said his saint-siege was in Scotland, nor because he sought to invoke the powers of darkness, which some have said about him - but because of the creative tension between north and east in the northeast, which is assigned to Sagittarius moving east to north and meeting Capricorn moving north to east. For this reason these two signs of the Zodiac have the same colours, yellow and red, although of different design making use of these colours. The principle of creativity expressed in symbolism points beyond itself to metaphysics.

The element of Earth is assigned to Malcuth, which marks the beginning of the sexual balance of positive and negative. Malcuth may be considered to be perfectly presented in the symbolism of Taurus, especially since Taurus represents that aspect of the earth which does not repeat itself among the higher elements, air and fire, which seek to depart from the Earth. Venus in Taurus is the sign of the artist of the soil, the perfect gardener, who does not aspire beyond himself. But there is aspiration beyond for others, and in Virgo and Capricorn we find a tendency towards evolution, which is not present in Taurus, which is still under the influence of the downward pathway of the daemons. who seek only to organise

the elements simply. In Virgo, Tiphareth is contacted since it is the cabalistical principle of air, and represents mind, especially the analytical mind of communication. But still the magical side, or even the occult side is absent. I might note, however, that there is a primitive psychism in Taurus, which balanced by a strong Yesod, gives Taurus a self-satisfied world view. But higher occultism is absent.

In Capricorn, however, everything breaks forth, for it manifests itself in terms of its secondary element, fire, or Kether, so that it is by nature in Kether -- as Sagittarius is by nature in Malcuth. This gives to Capricorn the fiery will to power, which becomes magical power. It is true that Capricorn builds well on the philosophical side, but this is simply to present an intellectual justification for pure magic. The Capricorn initiate then must be a magician, for it is only magic which takes the symbols of matter and infuses them with the spirit of Kether, uniting the extremes of being in the northeastern corner of the evolutionary world~scheme. Will to power in Capricorn becomes absolute confidence in magical work. Many occultists speak of Capricorn as a weak sign. This is both false esoterically and astrologically. However, because Capricorn is filled with power, often filled beyond reason, it manifests cruelty and harshness, which are moral imperfections This is not a favourable matter, but the normal effect of evolutionary principles.

Yet, sexual magical in Capricorn is perhaps the most perfect form of sexual operation, for the subject is always controlled by the Capricorn, even when Capricorn is manifested as a priestess, who is approached by a seemingly masterful male. The male is manipulated and directed into various procedures and processes, in order to satisfy the Capricornian ideal of form, which more than lust and its satisfaction is the goal behind any type of sexual encounter for a Capricorn. This is because Capricorn is strongly balanced towards the fires and must not lose sight of spiritual reality. Taurus does not concern itself with the ideal, but Virgo more and Capricorn always seek the perfect as it comes into matter. For this reason, Luage, who was born on January 18, in the 18th century, represents the idealised Capricorn. Only the God could become his mate, and then only the God could mate with him under ideally prescribed and ritualistically correct conditions. For when Kether is in Malcuth. and when therefore Malcuth is in Kether, matter seeks to open itself wholly to spirit, but spirit must approach matter only by means of those forms and principles, which have been built into the universe to rule the order and existence of all life. And this principle of material life, like the moth, seeks to draw closer and closer to the flame, then in the ecstasis of mystical embrace, it seeks to enter Kether, from which it originally came forth.

M. Aquarius and Racine

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic,
Part III. The Experimentations of Sexual Magic
Lesson 9. "The Occult Analysis of the Monad-Spermatozoon"
Part I.

THE DEFENSE OF ALCHEMY

In "The Phallus and its own", a paper which prefaces these lessons, I stated that "at this point, any use of the sexual fluids - meaning semance -- is without occult significance. "Now, I wish to explain this meaning much more fully, and to show that there is an occult, and an esoteric, significance which may be attributed to sexual fluid. First of all, it is important to understand that due to the modern sexual revolution, oral copulation is now quite widely known. Yet, those who practise this sort of activity do not appear to have any significant occult powers. Therefore, we must ask if there is any significantly occult use of the sexual substances possible. I would say that there is but that it must be understood as coming after there has been achieved an occult and esoteric analysis of the content of the sexual substance, namely the spermatozoa. For in gnosis there is the basis of alchemy, and only those who have passed through the philosophy, then the gnosticism of sexual magic, to the hermetic work can be thought of as achieving anything magical or ultimately significant in the sexual use of magic substances, or the magical use of sexual substances. Therefore, for the few, there is the possibility of sexual alchemy, but for others there is only a sexuality of acts.

Certain metaphysical philosophers have always taught that esoteric monadology was the metaphysics of the spermatozoon. From the ancients to the present writer, there have been secret teachings and esoteric methods of analysis, which have been consistent in their conclusions and completely agreeable as to their deductions. The basic idea, which may be considered as the first principle, asserts that the isolated sperm cell is the monadic principle in process of activity. By an analysis of the same spermatozoon, it is possible to find the mirror of the universe, the mirroir-fantastique of the magicians. If the spermatozoon is the microkosmos, or the little universe, i.e., the world pictured or imaged minutely, then by an analysis of the same spermatozoc it is possible to realise the total picture of the whole universe, or the makrokosmos. "As above, so below; as below, so above."

Occultly, the doctrine of the hermetic correspondence between the small and the large, makes possible the exploration of the universe as an exact system of inerrelationships between what is and what must be and can be. The ideal and the real are represented as mixed together by certain principles and laws, which we shall attempt to represent in these next four lessons. For we are concerned with the magical use of sexual fluids according to the traditional lines of alchemical initiation. I will not discuss the mechanism of use, which has already been done in the introductory papers, -- whose meanings now must be changed to accord with these lessons. But, I will state that the logical and ontological structure of the spermatozoon gives suffice justification for all of the uses explained, if those making use of these substances are alchemical initiates and gnostics, who are able to accord their activities with the conditions set forth in the sexual and magical structure of the mikrokosmic sperm cell.

To begin with, sexual alchemy and magic implies that there exists correspondences between the operators, such as astrological and metaphysical harmonies. Further, it must be understood that sexual realities must be properly balanced, as Cancer balances Libra as in the mystical marriage of the four elements. But there must also be a sexual balance of knowledge, or gnosis, which means that the operator must know the inner meaning of the sexual monad -- the operator must know that the spermatozoon is the monad in the same magical sense that the monad is the ultimate reality of magico-metaphysies. In other words, one must understand that the ultimate sexual reality is the monadic essence of being, and that by means of an analysis of the spermatozoon, it is possible to see all of the archetypes of the

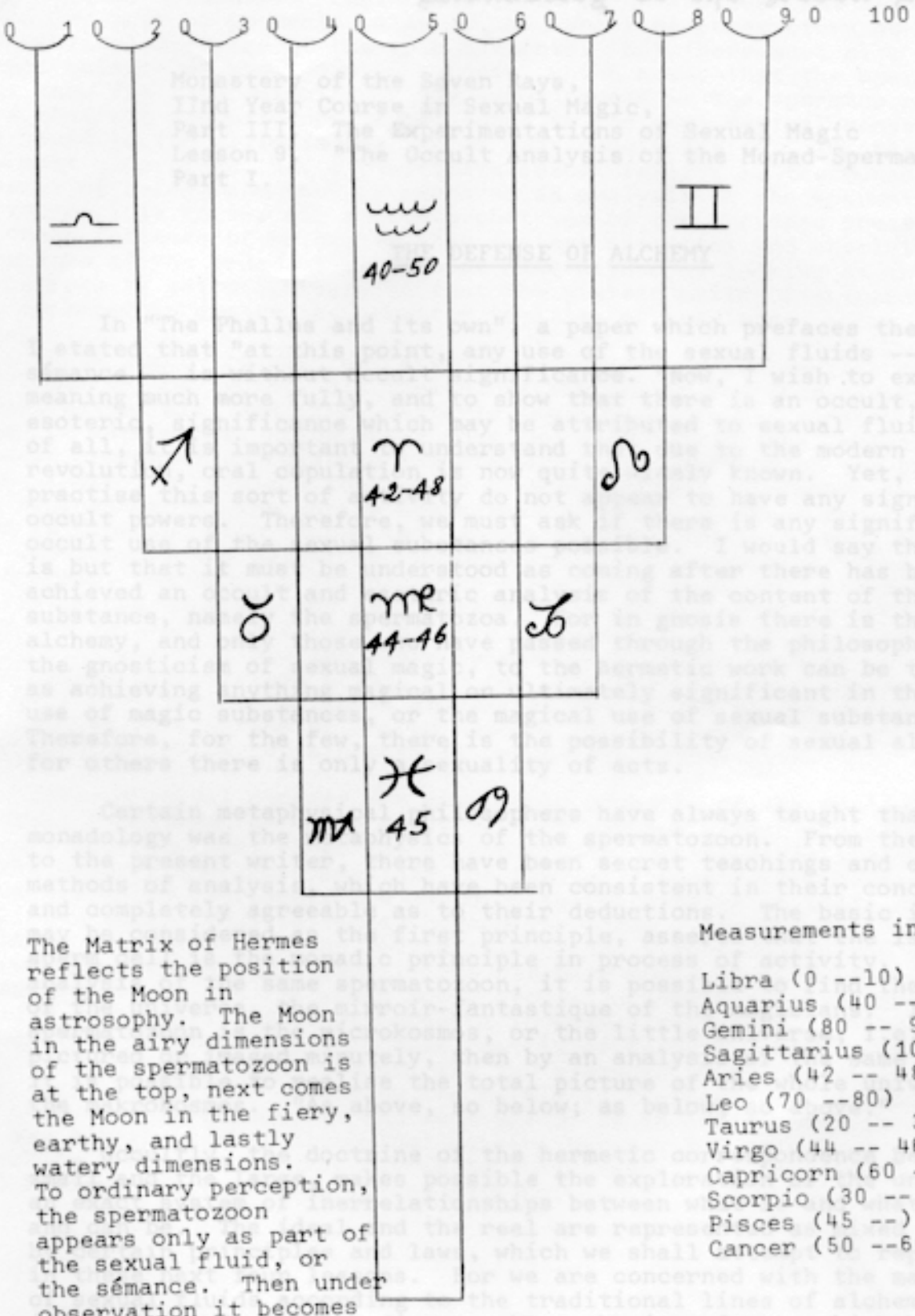
universe present in their fullness of being, as they reflect the total. and absolute structure of the order of existence. The method of looking at these archetypes is astrosophical, in that the sixteen units of astrosophy are employed to create the hermetic totality of knowledge.

While logic teaches that astrology is based on alchemy, as there are signs of the zodiac, all twelve, related as to the four elements, earth, water, air, and fire, esoteric logic teaches that alchemy is based on astrosophy, which means that the structure of the isolated monadic spermatozoon reflects the star-wisdom archetypes of the gnosis. Thus, there are occultly four types of spermatozoon, corresponding to the four elements: the earthy spermatozoon of the northern cross (the Moon in Scorpio, with Pisces and Cancer, and the Sun in Taurus, Virgo, and Capricorn); the watery spermatozoon of the western cross (the Sun in Scorpio, the Moon in Taurus, with Virgo, and Capricorn, the Sun in Pisces and Cancer); the airy spermatozoon of the southern cross (the Sun in Libra, Aquarius, the Moon in Sagittarius, Aries, with Leo, the Sun in Gemini); and the fiery spermatozoon of the eastern cross (the Sun in Sagittarius, Aries, and Leo, the Moon in Libra, Aquarius, and Gemini). To each of these archetypes the Cabala of the alchemists has attributed a series of sacred numbers, which serve as the mystical shorthand, by which certain magical values are represented.

These mystical numbers are completely symbolic of the world of abstract relationships which exist between various elements within the monadic spermatozoon. When the alchemist has completed his listing of the numbers and their meanings, he then will construct a certain structure which represents the world of spermatozoa as it is in non~ euclidean space, that is to say beyond the three dimensions of ordinary perception, or the fourth, fifth, and higher dimensions of magico-metamathematics. This is the ultimate world of sexual magical experimentation, and the world model serves to show the basis for the various archetypal influences present in sexual substance. There are three lines of development in this "matrix of hermes", which begins with Libra and ends with Cancer, the two elements of the mystical marriage. We will be exploring the matrix in the next few lessons, for once one has grasped it and made use of it in one's intuition, then one may embark upon an alchemical career, but not before. I am attaching a diagram of this matrix to this lesson, but the explanation will be forthcoming in the future lessons.

Michael Aquarius

THE MATRIX OF HERMES



The Matrix of Hermes reflects the position of the Moon in astrosophy. The Moon in the airy dimensions of the spermatozoon is at the top, next comes the Moon in the fiery, earthy, and lastly watery dimensions. To ordinary perception, the spermatozoon appears only as part of the sexual fluid, or the sémance. Then under observation it becomes a distinct element, the earthy. To occult perception it is fiery, the cause of life, the origin of existence, -- fire being the creative element. But, to the esotericist, the spermatozoon is the airy monadic principle, the logical or mental or intellectual archetypal element behind the world of manifestation.

Measurements in Dimension:

Libra (0 --10)
Aquarius (40 --50)
Gemini (80 -- 90)
Sagittarius (10 -- 20)
Aries (42 -- 48)
Leo (70 --80)
Taurus (20 -- 30)
Virgo (44 -- 46)
Capricorn (60 -- 70)
Scorpio (30 -- 40)
Pisces (45 --)
Cancer (50 --60)

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Monastery of the Seven Rays
IInd Year Course in Sexual Magic
Part III. The Experimentations of Sexual Magic
Lesson 9 (Continued)
"The Occult Analysis of the Monad-Spermatozoon". Part II.

THE ASTROSOPHY OF SEXUAL SUBSTANCES.

The alchemical cabalists teach that it is by the mystical numbers that the inner properties or archetypal being of the spermatozoon can be contacted. When the spermatozoon comes forth, the various intelligences which are attributed to it are invoked, and if invoked correctly they give forth the proper information of an esoteric nature, which is sought. But it is important to understand what it is that is invoked, and how. First of all, we must think of each spermatozoon as a mikrokosmos, with various angelic beings attributed to each of its archetypal principles. Naturally these beings will be either daemonic or aeonic, and be related and transformed by syzygy into a higher pair of twins. The pretransformed daemons and aeons are either positive or negative, and so are the higher pair. By uttering the sacred names, which are based entirely upon the gnostic use of the sacred vowels, the inner energy can be brought forward, and if the names correspond to the type of spermatozoon, then a perfectly precise act of magical invocation is possible. Furthermore, the communication, or spiritcommunion between man and the magical forces of the inner world through the sexual substance now becomes possible. This is the most precise form of sexual magic possible, but care must be taken to follow the three stages of invocation: 1) the occultum, 2) the esotericum, and 3) the magicum. These stages correspond to very precise developments or build-ups in the sexual energy, and create a magical field even before the spermatozoon leaves the phallus, hence it is not even necessary to be sexually active to perform this magical operation.

It must be understood that this invocation is directed to the archetypal world within the spermatozoon, and for this reason it is an act of gnosis, whereby information of either a magico-metamathematical or of a magico-metaphysical nature is communicated. Now, we must analyse the **cabalistical tables**, **which are our** guides, before we explore the four types of spermatozoon. The following set of correspondences, therefore, is absolutely necessary.

	Mystical Number	***Zodiac***	***Aeon***	***Daemon***	***Syzygy***	***Positive***	***Negative***
1.	1	Moon in Gemini, Aquarius, and Libra	Gadai	Taromnay	Manaiamoan	Amain	Manoa
2.	16	Sun in Leo	Gadael	Taromnet	Manaeamoen	Amaen	Manoe
3.	15	Sun in Aries	Gadzorael	Tarombar	Manoaeamoan	Amoaen	Manoa
4.	2	Sun in Sagittarius	Gadmygael	Taromvar	Manyaeamoan	Amyaen	Manoa
5.	3	Sun in Gemini	Mygai	Barcah	Mynaiaman	Ymain	Mana
6.	6	Moon in Leo, Aries, and Sagittarius	Mygael	Barcet	Mynaeamen	Ymaen	Mane
7.	5	Sun in Aquarius	Mysinael	Bartarom	Myniaeamaon	Ymiaen	Manao

8.	4	Sun in Libra	Myggadael	Barad	Mynaaeaman	Ymaaen	Mana
9.	9	Sun in Cancer	Sinai	Adar	Minaiaman	Imain	Mana
10.	8	Sun in Pisces	Sinael	Adaret	Minaeamaen	Imaen	Manae
11.	7	Moon in Virgo, Capricorn, & Taurus	Sinmyggael	Adbar	Minyaeaman	Imyaen	Mana
12.	10	Sun in Scorpio	Sinzorael	Advarm	Minoaeamen	Imoaen	Mana
13.	11	Sun in Capricorn	Zorai	Varmna	Monaiaman	Omain	Mana
14.	14	Sun in Virgo	Zrael	Varmnet	Monaeamen	Omaen	Mane
15.	13	Sun in Taurus	Zorgadael	Varad	Monaaeaman	Omaaen	Mana
16.	12	Moon in Cancer, Pisces, and Scorpio	Zorsinael	Vartarom	Moniaeamaon	Omiaen	Manao

It must be understood that in the process of invocation there are two stages per division. I spoke of the three stages or levels as the occultum, esotericum, and magicum. Within each stage or level there is division. The first level (1) is concerned with the invocation of the aeon and the daemon. Once this has been done, they are joined in union by the invocation of their syzygy. The second stage consists (2) in the invocation of the positive and the negative aspects of that same syzygy. This should be clear to all concerned with magical worlds.

From a study of the above list, I might explain that the negative pole of the syzygy tends less towards individuation and more towards union, and therefore, the same name is used by several of the negative polarities. I might add that this does not affect the scheme of invocation, if the proper sequence of 1 and 2, in the above paragraph is followed. Finally, let me say that this invocation forms the basis of the true magical system of the Druids, my own physical or racial ancestors, from whom I have, through both my father's and my mother's blood lines, on both sides -- that is to say all four of my grandparents and all eight of my great-grandparents -- inherited by physical and astral disposition towards magic and esoteric sciences. As a pure blooded Celt, but also initiated into the mysteries of the Greeks Latins and the Africans, as well as my natural inheritance from my blood, I know as a Master of the Monastery of the Seven Rays, that this system of magic is the most precise and therefore the most powerful to be presented at any time to students of any background.

Let us now concern ourselves with the four types of spermatozoon and the three stages of invocation. First of all there are the principles of agreement which must be obeyed. Thus, the spermatozoon from the Aries operator must be invoked according to the method of the fiery spermatozoon. I might add that if this is not followed precisely, nothing will happen, for the occult force will be defective. The fiery spermatozoon differs in structure from the airy monadspermatozoon, and to confuse the two leads to nothing. However, it is absolutely necessary to have an exact correspondence within one's invocation between the type of the monad-spermatozoon and the stage of invocation.

Each of the four first stage monad-spermatozoa has positive and negative poles, or a total of eight poles, four positive and four negative. Each monad-spermatozoon is represented diagrammatically by a magical square. Let us examine the structure of each mikrokosmos, keeping in mind that the positive and the negative poles are alchemical balances of each other, as Aries (fire-gold and water-mercury) is to Cancer (water-mercury and fire-gold).

A. The Fiery Monad-Spermatozoon: Eastern Cross Positive is the Moon in Gemini, Aquarius, and Libra, number 1. Eastern Cross Negative is the Moon in Capricorn, Virgo, and Taurus, here assigned to number 1, not by alchemical conversion but by astrosophical analysis.

Southern Cross Positive is the Sun in Leo (gold-fire and silver-air), number 16. Southern Cross Negative is the Sun in Gemini (silver and gold).

Western Cross Positive is the Sun in Aries (gold-fire and mercury-water), number 15. Western Cross Negative is the Sun in Cancer (mercury and gold).

Northern Cross Positive is the Sun in Sagittarius (gold-fire and iron-earth), number 2.
Northern Cross Negative is the Sun in Capricorn (iron and gold).

Now in order to practise invocation of the monad-spermatozoon. one would begin with the Eastern Cross Positive and using the table of correspondences on the previous page, one could easily build up a force field by going on from the aeon to the daemon. to the syzygy and then to the negative and positive poles. However, to do this correctly, in invocation, one must call the less before the greater so that the magic order is the daemon and then the aeon. then the syzygy, and then the negative and then finally the positive pole. But one would begin with the eastern cross positive or with the northern cross negative, with either pure gold or with iron and gold, and work either up or downwards. from the eastern cross positive to the northern cross negative. or the reverse of the process. Both are forms of invocation. and should not be confused with evocation, which does not operate above the aeon and daemon level. Now. I wish to give the remaining three types of monadspermatozoon, in order to conclude this lesson. I have said enough about the method of operations, for anyone, having completed this lesson, to make up their own sexo-magical book of rituals. which would be more helpful than using the lesson as a liturgical book.

B. The Airy Monad-Spermatozoon:

Eastern Cross Positive	number 3.	Sun in Gemini (Silver and Gold)
Eastern Cross Negative		Sun in Leo (Gold and Silver)
Southern Cross Positive	number 6	Moon in Leo, Aries, Sagittarius (pure silver)
Southern Cross Negative		Moon in Cancer, Pisces, Scorpio (pure iron)
Western Cross Positive	number 5	Sun in Aquarius (silver and mercury)
Western Cross Negative		Sun in Pisces (mercury and silver)
Northern Cross Positive	number 4	Sun in Libra (silver and iron)
Northern Cross Negative		Sun in Virgo (iron and silver)

C. Watery Monad-Spermatozoon:

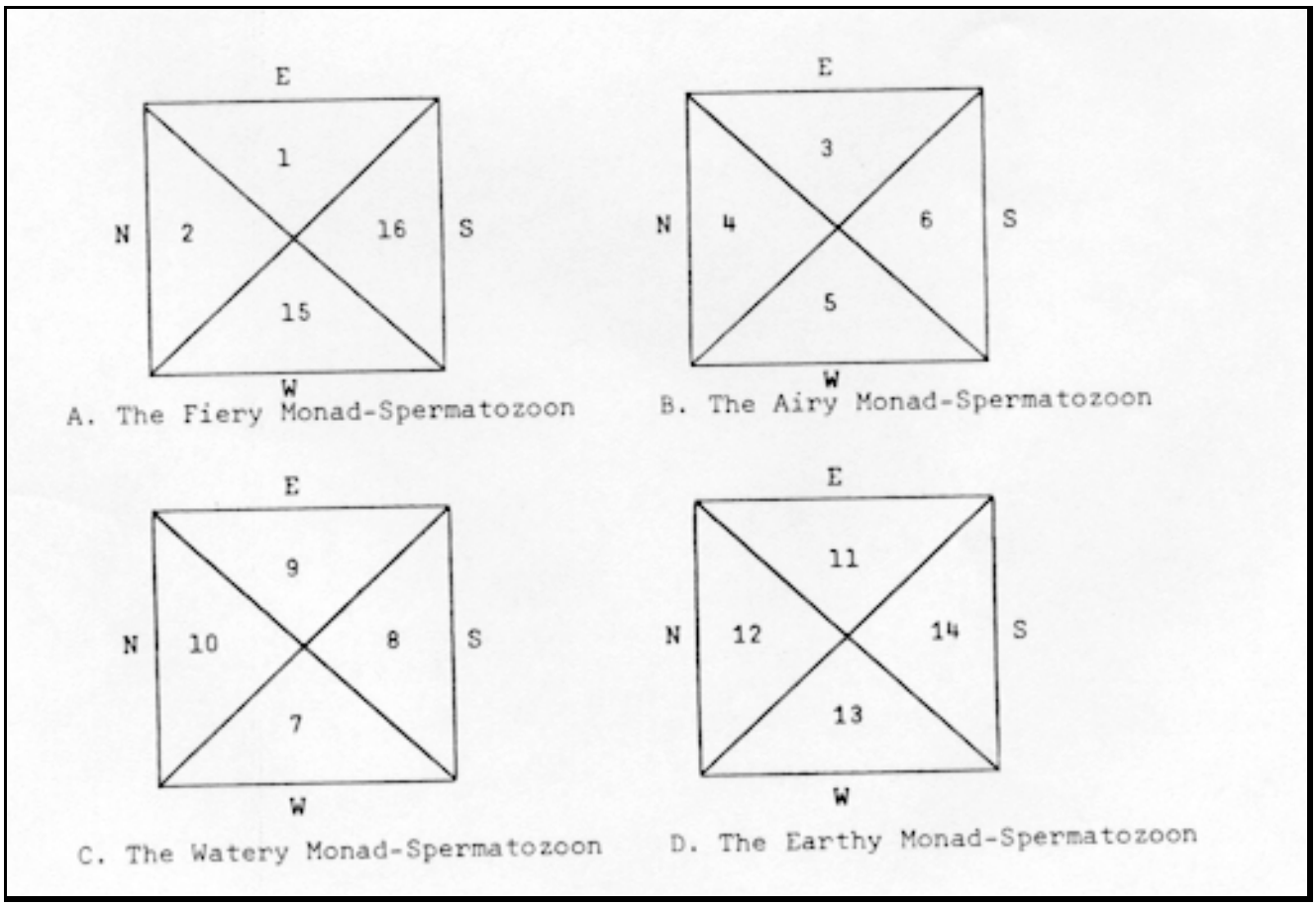
Eastern Cross Positive	number 9	Sun in Cancer (mercury and gold)
Eastern Cross Negative		Sun in Aries (gold and mercury)
Southern Cross Positive	number 8	Sun in Pisces (mercury and silver)
Southern Cross Negative		Sun in Aquarius (silver and mercury)
Western Cross Positive	number 7	Moon in Capricorn. Virgo, Taurus (pure mercury)
Western Cross Negative		Moon in Gemini. Aquarius. Libra (pure gold)
Northern Cross Positive	number 10	Sun in Scorpio (mercury and iron)
Northern Cross Negative		Sun in Taurus (iron and mercury)

D. Earthy Monad-Spermatozoon:

Eastern Cross Positive	number 11	Sun in Capricorn (iron and gold)
Eastern Cross Negative		Sun in Sagittarius (gold and iron)
Southern Cross Positive	number 14	Sun in Virgo (iron and silver)
Southern Cross Negative		Sun in Libra (silver and iron)
Western Cross Positive	number 13	Sun in Taurus (iron and mercury)
Western Cross Negative		Sun in Scorpio (mercury and iron)
Northern Cross Positive	number 12	Moon in Cancer, Pisces, and Scorpio (pure iron)
Northern Cross Negative		Moon in Leo, Aries, and Sagittarius (pure silver).

Before concluding this lesson, I wish to present simple diagrams, which will serve to represent pictorially the contents of this lesson. These diagrams may be put together to form elements of a magical memory system, and if so it will prove equally as powerful as the sexual magical operation. Please understand, however that we are only at the first stage in the analysis of the monad-spermatozoon, which is the stage of the occultum. In the next lessons, further development along the lines of the esotericum and the magicum, will be presented.

Michael Aquarius



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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Part III. The Experimentations of Sexual Magic
Lesson 10. "The Esoteric Analysis of the Monad-Spermatozoon".

As we probe deeper and deeper into the essence of things, we find that there is an increasing unity in principles, with a gradual fading out of differences. This is due to the role of essence in regulating and constituting the very nature of things. In our magical operation, we have already completed the first stage, now we have constructed the occultum, or occult picture of the monad-spermatozoon, as either an exercise in sexual magic, or as an exercise in magical memory development, or as both. We are now to begin the second stage of our work, which is to create the esotericum or the esoteric picture of the monad-spermatozoon. In order to do this, however, it is necessary to realise that it is necessary to follow the procedures of the previous lesson (9), and to build upon the thought forms of that lesson in continuing the work which forms the structure of this lesson.

Here we are to face a certain simplicity, for in place of the four types of monad-spermatozoon which were represented by the occultum of the previous lesson, there is to be found only two types of the esotericum, the positive and the negative. This change in the direction of greater simplicity shows the unity of being is a greater feature of the inner side than of the hidden side of the monad spermatozoon.

The positive esotericum refers to the occultum of the fiery and airy monad spermatozoon, as well as on occasion to the fiery and the watery monad spermatozoon. Thus, it may be used in connection with any one of these three types of occultum. The negative esotericum. refers therefore, to the airy, watery. and earthy monad spermatozoon. In view of this wide range of application, the operator will not need to use both the positive and the negative esotericum when working, say, with the watery monad-spermatozoon's occultum. But, he must judge which he is to use and practice a certain consistency. This is the principle of exclusion as it applies to memory development and sexual magic.

Keeping the diagram in mind which appear on the last page of "The Defense of Alchemy", which is part I. of lesson 9, we may see how there develops an esoteric correspondence between the same mystical number and the various astrosophical attributions. The logic behind this is that of the Matrix of Hermes, where we attribute to 4 of 4, the Moon in Gemini, Aquarius, and Libra, the greatest extension in magnitude for it is the realm of pure gold. Next comes pure silver, 3 of 3, followed by 2 of 2 or pure mercury (The Moon in Capricorn, Virgo, and Pisces) and lastly the least extensive which is the area of pure earth, assigned to the Moon in the three water signs.

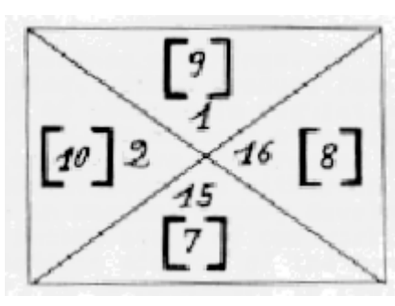
What we are saying, therefore, becomes an elaboration of what we have said, it is a specific refinement to narrow down the field of esoteric operations to only two poles-of magnetism, the male type of spermatozoon and the female, as known from the esotericum. One may not however infer from this that a Capricorn father cannot have a son, nor that a Sagittarius father produce a daughter, for such would be to confuse the esoteric order, which is twice removed from the physical, with the physical order of material facts in three dimensions. But, we may refer to the production of occult offspring, or children, the magical children produced through initiation, when the forces of the monad-spermatozoon come forward and transform the ovum-substance of the preinitiatic life.

Magical initiation may be understood as the creating of an invisible child, through the power of the monad spermatozoon. But this child may be thought of as being the magical memory, which is sought by the esoteric scientist.

I now wish to give the structure of the positive and the negative types of the esotericum, which may be explored in the same manner of the occultum, by means of magical ritual and operation. I will begin with the positive.

A. The Positive Esotericum: true also for Watery type with numbers 9, 8, 7, and 10.

Eastern Cross: Number 1 -- 9
The Moon in Aquarius
Positive Pole, the Moon in Gemini
Negative Pole, the Moon in Libra
Element: Pure Gold.
Southern Cross: Number 16 -- 8
The Moon in Libra
Positive Pole, the Moon in Gemini
Negative Pole, the Moon in Aquarius

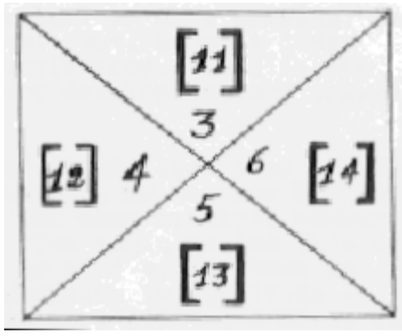


Element: Pure Gold.
Western Cross: Number 15 ~- 7
The Moon in Aries
Positive Pole, the Moon in Leo
Negative Pole, the Moon in Sagittarius
Element: Pure Silver.
Northern Cross: Number 2 ---- 10
The Moon in Sagittarius
Positive Pole, The Moon in Leo
Negative Pole, The Moon in Aries
Element: Pure Silver.

The Positive Esotericum.
The student will note that The Moon in Gemini and the Moon in Leo have been omitted as names of the mystical numbers, because they are Null-classes (to he discussed in lesson 11) being respectively in 4 of 4, having Sun as 4 of 3 (Gemini) and in 3 of 3, having Sun as 3 of 4 (Leo).

B. The Negative Esotericum: true also for earthy type with numbers 11, 14, 13, and 12.

Eastern Cross: Number 3
The Moon in Capricorn
Positive Pole, the Moon in Virgo
Negative Pole, the Moon in Taurus
Element: Pure Mercury
Southern Cross: Number 6 ---- 14
The Moon in Virgo
Positive Pole, the Moon in Capricorn
Negative Pole, the Moon in Taurus
Element: Pure Mercury
Western Cross: Number 5 ---- 13
The Moon in Cancer
Positive Pole, The Moon in Pisces
Negative Pole, The Moon in Scorpio
Element: Pure Iron
Northern Cross: Number 4 --- 12
Moon in Pisces
Positive Pole, the Moon in Cancer
Negative Pole, the Moon in Scorpio
Element: Pure Iron



The negative Esotericum.
The student will note that The Moon in Scorpio have been omitted as names of the mystical numbers, because they are Null-classes (to be discussed in lesson 11) being respectively in 2 of 2, having Sun as 2 of 1 (Taurus) and in 1 of 1, having Sun as 1 of 2 (Scorpio).

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Part III. The Experimentations of Sexual Magic,
Lesson 11. , The Magical Analysis of the Monad-Spermatozoon".

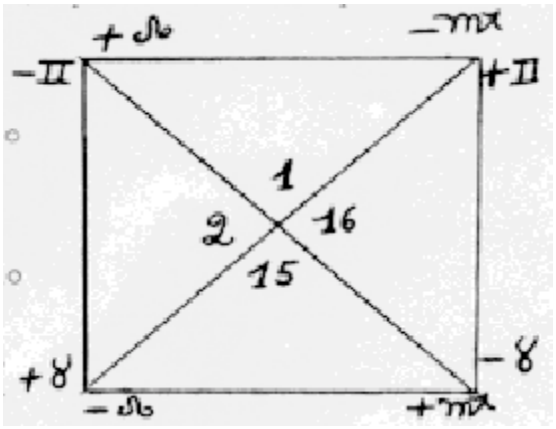
THE NULL CLASS,

The final stage in our magical construction is the creation of the magicum, or the reality beyond the esoteric, the final stage in the explication of the monad-spermatozoon. Here we are faced with a terrific magical entity, the null class, the class of no members, because it is magically too pure to have any relationship beyond itself. To be a null class, one must simply find out if a certain subject-matter is the essence of its particular phase. Thus, there is the 1 of 1, the 2 of 2, the 3 of 3, and the 4 of 4, that is to say that part of the class which defines the pure elemental essence of the class, without any mixture, such as pure gold, pure silver, pure mercury, and pure iron. At this stage the sexual element has been so refined that it is without any admixture or foreign particle. This quality of being, naturally, grown ultra-refined and rendered precise beyond measure, grows out of the esotericum, and its place in the process of alchemical analysis and magical invocation comes last in the development.

At this stage, the use of the magical numbers 1, 16, 15, and 2 for the fiery, 3, 6, 5, and 4 for the airy, 9, 8, 7, and 10 for the watery, and 11, 14, 13, and 12 for the earthy become insignificant, for the ultimate reality of the null class can he applied to any monad spermatozoon. It is valid for one or for all.

The null class can only involve four astrosophical values: Leo, Gemini, Scorpio, and Taurus. And the way in which these values are related constitutes the different levels of development through which the magical process can pass. The possibilities would seem to be finite in number, but infinite in magical scope. This development begins as follows:

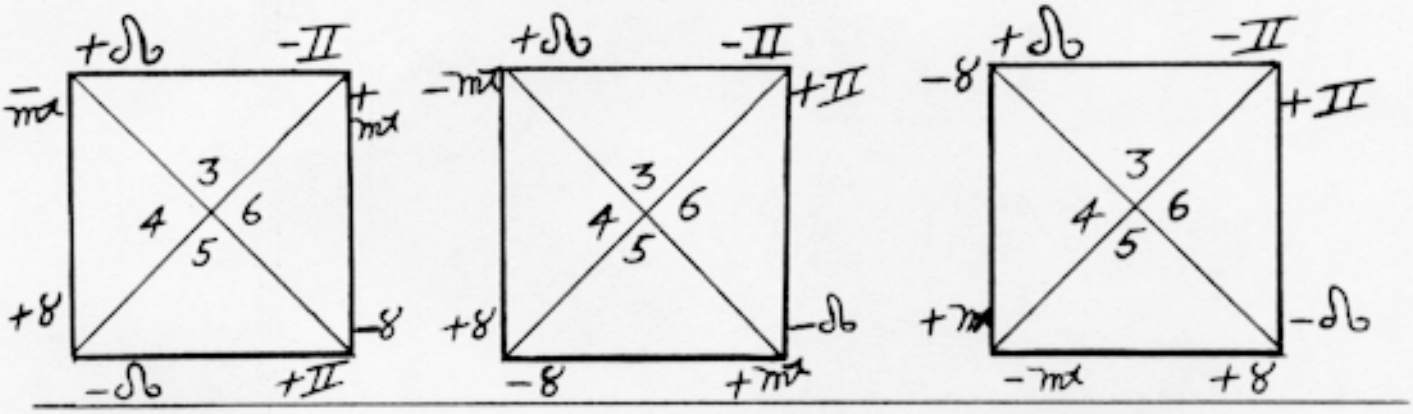
A. The Eastern Cross:
   Positive Polarity, Moon in Leo
   Negative Polarity, Moon in Scorpio
   The Southern Cross:
   Positive Polarity, Moon in Gemini
   Negative Polarity, Moon in Taurus
   The Western Cross:
   Positive Polarity, Moon in Scorpio
   Negative Polarity, Moon in Leo
   The Northern Cross:
   Positive Polarity, Moon in Taurus
   Negative Polarity, Moon in Gemini



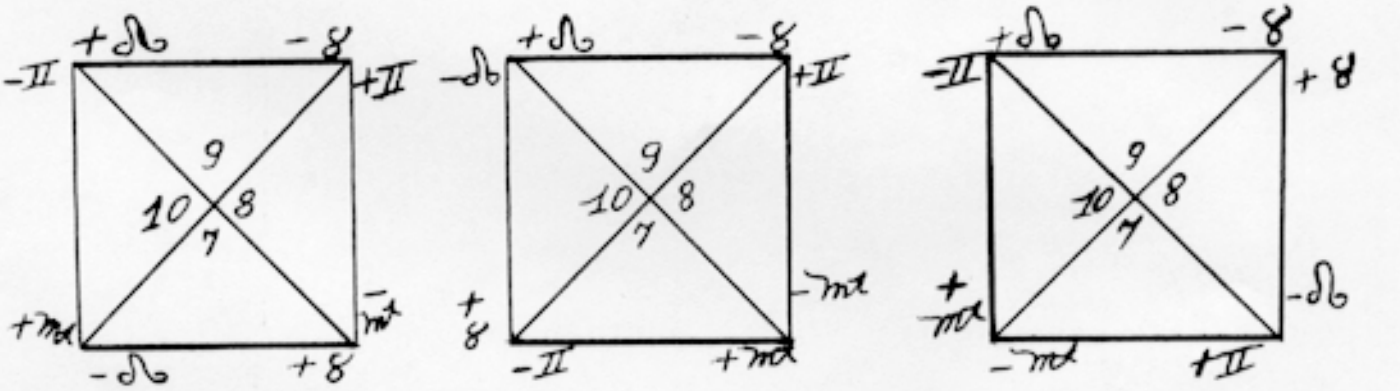
Now, by making use of the following symbols, it is possible to construct the remaining three sets, which in their final model show the possibility of a new transition from the rule of the Moon in Leo, to the rule of the Moon in Gemini. I might add that this rulership may be extended beyond what we have said to Scorpio and to Taurus. We might also add that one may begin one's constructions making use of the null class anywhere. For example, one may begin with the rulership of Gemini, which is the most proper, as this is the pure gold, or one may begin with pure mercury(Taurus) or with pure iron (Scorpio). In any case, the complete cycle of the four elements can be followed.

Let us now look at the symbols of the four signs, and then see the diagrammatical representations of the four elements, or types of the magicum. We might term this a magical stage in our sexual and memory development work, because we are now concerned with the innermost aspect of the monad-spermatozoon. We are concerned with the inner essence, which can be represented by four symbols. Thus, when the occultists saw the vision of the mystical realities in the aethyr, they would be permitted to conclude their letters to initiates of equal rank with the phrase "In the Lion and the Scorpion", whereby they referred to the innermost mystery of the monad-spermatozoon, and to their mastery of this reality. The symbols are as follows: Leo ♌, Gemini ♊, Scorpio ♏, Taurus ♉. The remaining diagrams of the magicum are as follows:

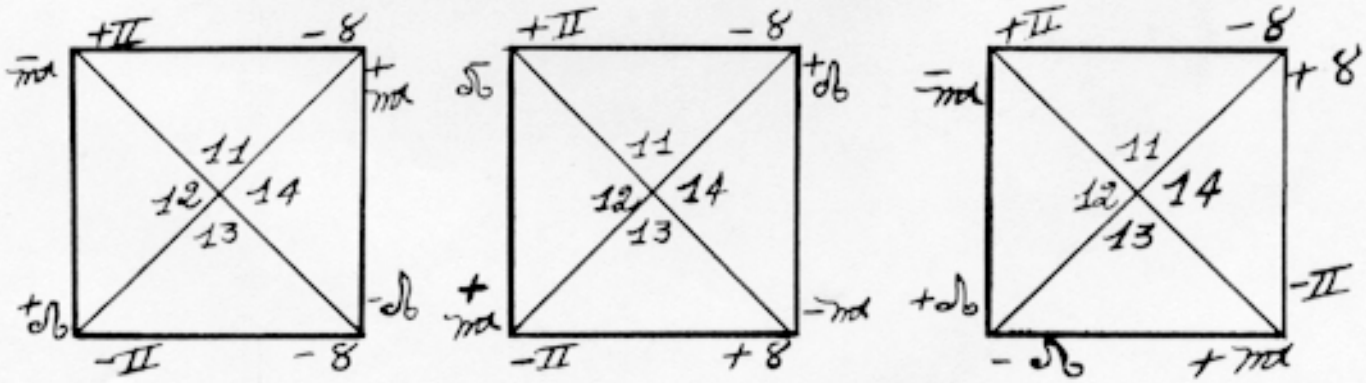
MAGICUM B.



MAGICUM C.



MAGICUM D.



The careful reader will understand that the implications of the various combinations of the magicum are so vast that it is impossible for anyone but the most careful and exacting alchemist to perform the ultimate experimentation of sexual magic. However, should such a person come forth, then he must realise that by means of his practical and theoretical mastery of the monad-spermatozoon, it is possible for him to attain to a very high and very powerful level of magical initiation. Also, by following out the detailed instructions of the operation, the experimenter has also been building up in his own mind, a wonderful and ultra-powerful memory having a completely magical development. For this reason, I wish to state that sexual magical operations in the alchemical tradition and memory development by means of the magical analysis of the monad-spermatozoon are identical and should he regarded as such by all magicians.

The practical operation of the invocation of the monad-spermatozoon having been achieved, we must understand that this is only the begining of our really magical and magnetic work in the field of alchemy. We will later expand the structure of the monad-spermatozoon into a totally different field, that of cosmic magnetism. But in order to undertake that magical development, it is necessary to have a firm foundation in the elements of alchemy, which we have sought to present in these last few lessons.

It must be understood that if the essential substance of sexual magic, which is the monAd-spermatozoon is so complicated in its structure, as our elucidation has shown it to be, so the universe itself must exhibit a certain structure which is complex beyond reason and which will only be explored and explicated by means of magical methodologies. This we are trying to do, but at the same time it has been proving a very long and difficult task. However, as our methods of research become ever more refined, so it is that our metaphysical and metamathematical structures will become more and more adequate to the task of presenting in absolute exactItude the structure of the essence of being, which we as magicians are seeking to know and to control. It is I think entirely possible for us to think in terms of such a control, for we have reached the point where esoteric knowledge having penetrated the essence of the universe, is logically identified with it, which means that my mind becomes one with the mind behind the universe. It is this goal, this ideal of research which has always been the purpose behind the researches of the Druids, Gnostics, and the alchemists. This is the Monastery Ideal, also.

Michael Aquarius

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Monastery of the Seven Rays

Monastery of the Seven Rays,
IInd Year Course in Sexual Magic,
Part III. The Experimentations of Sexual Magic,
Lesson 12. "THE SEXUAL SYNTHESIS OF THE MAGICAL MEMORY".

The gifted and truly initiatic student will take all that I have said in lessons 9, 10, and 11, and combine all of this with what I have said in lessons 1, and 2, and the connecting papers between these two lessons. If he does this operation, he will know almost as much as I do and he will have developed the magical memory. For this is the sexual synthesis, the combination of all that we know of sexual polarities and relationships. For if there is a logic to the Seven Rays of Sexual Magic it is precisely this, namely that we are able to arrange all of the realities and principles of being in a very profound system, which reflects the most abstract (ontic and ontological foundations) as well as the most concrete (the monad-spermatozoon). This should be the goal of every sexual magician and alchemist, for if they are true to their initiation, they will realise the unity of being which is present everywhere, especially in the ultimate and most essential substance of sexual magic, the monad-spermatozoon. From what we have said there develops a magical entity, known as the hieroglyphical monad, which is the idealised spermatozoon. I am attaching a diagram of this entity to this lesson and the student will use this entity as the model upon which he is to chart and plot his magical, esoteric, and occult operations with the monad-spermatozoon.

WHAT IS THE ULTIMATE MEANING OF SEXUAL MAGIC?

I do not propose to discuss at length what is already implied in these papers. I have stated that there must be a sane approach to sexual magic and that this type of work must be governed by certain rigid principles of methodology. Now, I wish to say that there does not seem to be any basis for the criticism of various sexual practices discussed in the papers which served as an introduction to Part III. of this course "The experimentations of Sexual Magic", if the operator is completely knowledgeable in the area of the monad-spermatozoon. If he isn't he will not regard sexual actions as magical; but if he has such knowledge, then he will make use of certain actions in an occult sense, leaving the others, and by means of his specialisation, he will develop an exact science of his own based on his sexual reality and the conservation of his own sexual substance and monadic essence. This is the essence of alchemy, namely the conservation of being as the preparation for the tranformation of being, And, in this study, in this methodology, the student will understand the mythology of alchemical books as they are to be seen -- namely as teaching a profound and mystical doctrine of the monad-spermatozoon, for with these alchemists, while the monad-spermatozoon came forth, it was never lost. And because of its magical conservation, it became for the individual alchemist the key to the understanding of his being, for it would be planted in his being and grow into the structure of the universe, giving forth on all of its branches the various parts of the universe as they are known only in the highest circles of true initiation. And by becoming one with this ideal tree of life, the world tree, the alchemist became one with the entire inner world of the universe, passing swiftly from the occult, to the esoteric, to the magical, in a continuous act of alchemical transition or transformation. Thus, it was that the alchemist of old, who practised the true Q.B.L. came to become one with the whole of being and freed for all time from those limitations which are placed upon the unwise.

WHEREIN DOES SEXUAL MAGIC FIND ITS JUSTIFICATION?

There can be no doubt that some readers of this course will find what I have said on various subjects quite shocking. They will deplore my delineation of what they might consider sexual perversity. Others will consider my views too conservative, and rigid in a dogmatic manner. I must say that as there is no moral basis for any type of sexual behaviour, the Bible being completely mythical and without any factual basis -- which is the orthodox gnostic viewpoint, it is necessary to look elsewhere for our justifications of behaviour, which I have done through magic. To the liberals I might add that if I am so wrong by reason of my conservatism, and that sexual practices of an

occult significance are widely practiced -- I do not deny that variations of sexual behaviour are widely practiced -- then why is it that I am writing this course, that I am the Master of the Monastery of the Seven Ray , and not some "swinger" -- who I am sure would not have time to do this sort of thing. But I must insist that it is only by means of a basic agreement with my philosophy of sexual magic that one can bring through from the inner worlds the foundational ideas and principles of sexual magic. It is not by the unrestrained loss of the monad-spermatozoon. Hence the justification of sexual magic is in the proper use of the sexual fluids, the sexual substances and essences -- occultum, esotericum. and magicum, which when understood properly, for by a proper use the true essence of the universe is brought forth as a matter of inner experience within one's own monad-spermatozoon as well as a matter of the most exact theoretical knowledge, demonstrate that The goal of sexuality is the gnosis,

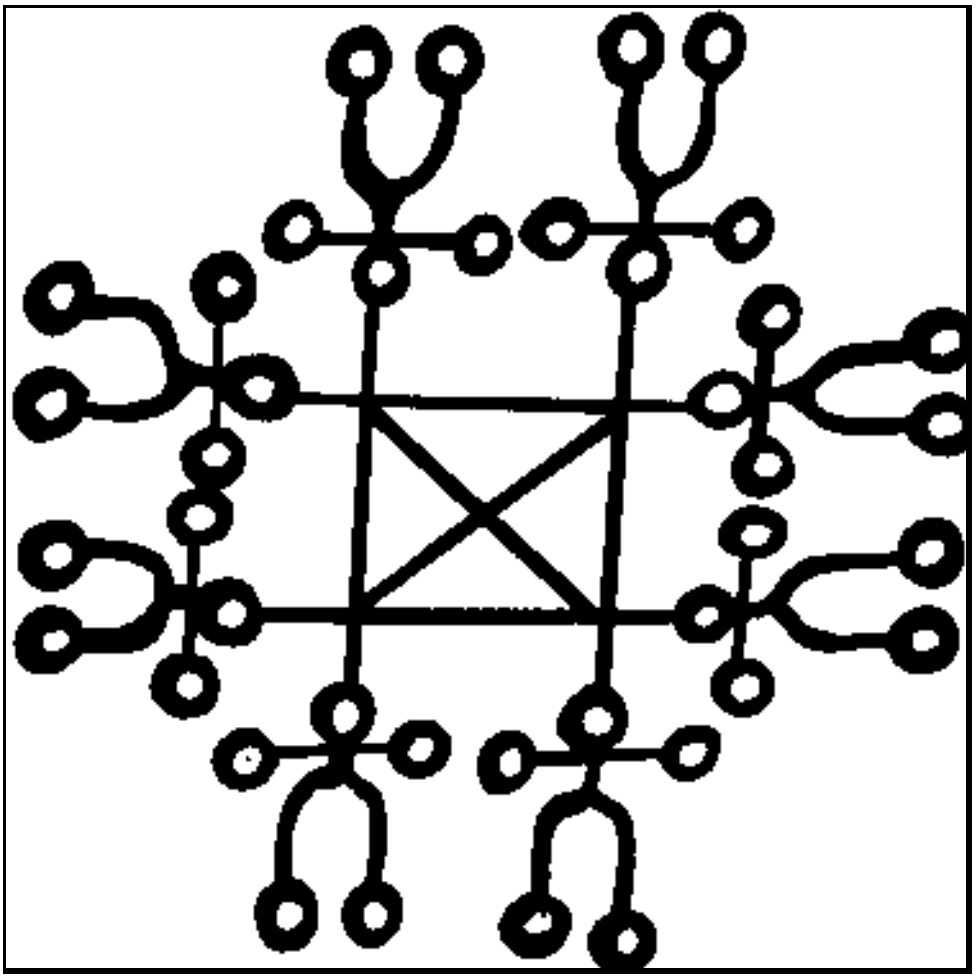
AND WHERE HAS RACINE BEEN FOR A WHILE?

I have had to send Racine away on a magical errand, which involved the taking of certain materials of a magical nature to one of the Masters who resides in another part of the world-consciousness. For this reason, the Master Racine, a true adept of the Seven Rays, has been absent during the composition of these lessons dealing with the experimental side of sexual magic. You may wonder to the end of time however as to whether or not he was sent away during the composition of these papers, which due to their nature should be kept from the eyes of one so young and innocent. I prefer to think that while he is sufficiently occultly mature, nevertheless his area of specialisation being the more advanced forms of astral and mental projection would justify his taking a short rest, so that he can come back with the next series of lessons, which deal with the projections of sexual magic.

Michael Aquarius

This is the diagram which I said I would give you at the end of the lesson. Each student should make several copies of it and fill hem in as he constructs his monad-spermatozoon and its three stages of operation: occultum, esotericum, and magicum.

Michael Aquarius



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Monastery of the Seven Rays

Monastery of the Seven Rays
IInd Year Course in Sexual Magic
Excursus to follow between Parts III and IV.
"The Idealistic Construction of the Conservation of
Magical Energy."
Part A. THE THEORY OF STRUCTURE.

It is now necessary to set forth the principles which keep the various sexo-magical energies discussed in these lessons from breaking out, flooding over, and thus interfering with the non-magical energies found in nature. For every culture there must be a counter-culture, for every establishment there must be the underground movement, and lastly in regard to the production and distribution of magical energies, there must needs be the conservation of magical energies. Thus, the purpose of this excursus is to provide a "brake" for controlling and directing the energies discussed in Parts II and III of this course, so as to provide some basis for the discussions of Part IV "The Projections of Sexual Magic", which are based upon a sublimation and refinement of the sexual impulse by means of spiritualised alchemy.

Here we are concerned with an ideally constructed mechanism -and I might add that there will be several such mechanism and instruments presented in the course of studies to the initiate to help him to understand the structure of the magical world -- having as its purpose the magical control of energies so that they are not lost to the non-magical world. These magical energies must be captured and held within the control of an ideally constructed matrix, based upon but much more complex than the matrix of Hermes, which we explored at the end of lesson 9 of Part III. Here we are further concerned with a certain type of magical experience which tends to transform the energies of sexual magic, especially the innermost dynamism of the monad-spermatozoon, into the clairvoyant images and impression of meditation-research. Thus, sexual energy is transformed into the magical field of research through images and impression, just as in orthodox Yoga, the sexual impulse is transformed into spiritual energy, whereby the kundalini force is allowed to rise rendering the subject clairvoyant and gifted with all other occult powers of extra-sensory perception. For us, the process goes far beyond that of Yoga, for it is basically magical and metaphysical and depends not just on a denial of the sexual impulse but upon an elucidation of the inner essence of that impulse and the esoteric nature of sexual experience. We have not denied sexuality, rather we have sought to explore it fully, and so our conservation of sexual magnetism, while parallel to that of Yoga, is radically different in method and structure.

However, the Yoga teaching goes on to show that by means of sexual conservation, it is possible to explore the Tattwas, those categories of being, which are situated like aethyrs between man and the higher worlds of the demi-gods and buddhas. By means of the science of breath and sexual yoga, the initiate of the eastern tradition is able to enter into contact with these fields of force, and thus expand his consciousness, for extra-sensory perception can only come by means of direct experience in a conscious state of the Tattwas. For this reason, some students of astral projection -- which all of my readers should be able to do rather easily by now, having completed the basics of astral magnetism -- make use of a method whereby they meditate upon a symbol of the Tattwa, and thus enter into communication with the Tattwas by means of a magical passage through the symbol into the field of force sought. Once there, the student will voyage on the astral plane, as it is called, because of the basic identity with the magnetism of the Tattwas and that of the inner worlds. We make use of the Tattwas in another manner, which reflects more the magico-metaphysical interest of our school. We are concerned to show that the nine (9) Tattwas are the content of the magical spaces which are formed by the position of the signs of the Moon in the Zodiac and the measurements assigned to these same signs as given in the "Matrix of Hermes". However, in order to further improve the structure of the matrix, we assigned the logical relations discussed in the foundations of sexual magic (Part I) to this very same structure, in order to construct idealistically a 90 degrees section of the magical mandala of the Monastery. A mandala being a circle consists of 360 degrees which are divided into four sectors of 90 degrees each. The other magical sectors being 1) astral magnetism, 2) luciferian magnetism (both discussed in the basic course of last year),

3) the hebdomad-ogduad structures of Part I, and 4) The Nine Conditions of Magical Awareness, and the eighty-one states of magical awareness. Only this last section is divided into degrees from 0 degrees to 90 degrees 901 for the others are arranged according to other patterns, reflecting naturally their own magical structures.

I have designated the present combination of the Matrix of Hermes, logical relations and Tattwas and their implications as the nine conditions of magical awareness. because here we are concerned only with magical awareness and esoteric understanding, and not with the ordinary subject-matter of meta-psychology. Here we are concerned, also, with awareness not as something possessed by an individual. But as something in which an individual participates through his intuition and magical imagination. Here we teach that the essence of the truly occult understanding is entered into rather than something developed in the individual. This view. which makes occult power a matter of participation rather than a matter of developed skill is a fundamental idea of the Monastery, for we do not believe that a person can develop certain occult skills, rather we teach that a person is brought into contact, more or less completely with certain structures, and that these structures form and transform his consciousness as it is. Thus, we teach as in Averroes that man may come to know certain essences by means of intuition, intelligence, and imagination and that he will then realise new worlds of experience. Our own mastery of the occult subject-matter consists in this, namely that we are in constant communication with these essences, and thus we have explored them with a certain completeness and exactitude. One does not develop anything, one merely looks at what is there to be found.

There are nine Tattwas which range from the Mandala-Tattwa, which is the Libra-aethyr. to be found between 0 degrees (the null-class) and 10 degrees (material implication) up to the Nirvana-Tattwa, which is the Gemini-aethyr. located between informal entailment) and 90 degrees(the full-class). Each condition of magical awareness has within itself nine states of magical awareness, named by the letters of the Greek alphabet, and which refer to certain particular states of experience to be found within each Tattwa, and which bear an analogy to the nine-conditions of awareness, such that the first, alpha of the Mandala-Tattwa. bears an analogy to Libra, and the last state, iota of the same Tattwa, or of any Tattwa, bears an analogy to Gemini. Therefore in the first year course, we stated at a point in the process that the Master the Abbe Boullan had been "summoned to the galaxy which we call "The Eastern Galaxy and Temple", which is located in the constellation of Alpha-Sagittarius, just beyond the physical Sagittarius, and situated in the Fourth Dimension." ("Astral Magnetism III." Letter on the Geometry of the Occultist). And while some may have wondered about what was being said then, and while we used mythological language to some extent, because we could not give out the more complicated teaching, basically the idea was that the Abbe Boullan would not be helping in the course at that point because he was involved in a task within that state of awareness known as alpha-Sagittarius, or the first state within the Brithiwi-Tattwa. Here, he was performing ceremonial magic in conjunction with an occult research group located in France. But as he is one of the non-physical masters, his presence would be possible in this case only through the ideoplastie of a trance-medium (ectoplasmic materialisation). Thus, the Abbe appeared at a seance by means of one of the well known forms of spiritualistic phenomena.

Now, I wish to list the elements which make up our structure at hand, and then I wish to explore the meanings which we can give to each state. Thus, the former task will terminate this paper, whereas the latter will form the subject-matter for the next papers.

1. From 0 degrees (the Null-Class) to 10 degrees (Material Implication) The Mandala-Tattwa, or the Libra-Aethyr, which is the world of ceremonial magic, ritual, and diagrammatical metaphysics and metamathematics, text-books and charts, and research papers of a magical nature.

2. From 10 degrees (Material Implication) to 20 degrees (Material Equivalence) The Prithiwi-Tattwa, or the Sagittarius-Aethyr, which is the world of occult phenomena and healing, where the spiritual worlds show themselves in the physical world. Here we have the physical phenomena of spiritualism.

3. From 20 degrees (Material Equivalence) to 30 degrees (Material Inclusion) The Apas-Tattwa, or the Taurus-Aethyr, which is the world of extrasensory perception, clairvoyance and astral projection, as well as ceremonial magic in its effects in creating certain thought forms.

4. From 30 degrees (Material Inclusion) to 40 degrees (Material Entailment) The Vayu-Tattwa, or the Scorpio-Aethyr, which is the world of occult physics and the use of psionics research instruments (instruments built upon the fourth dimension and used to research the higher worlds).

5. From 40 degrees (Material Entailment) to 50 degrees (Formal Implication) The Tejas-Tattwa, or the Aquarius-Aethyr, which is the world of philosophical understanding and elementary metaphysics, but being subdivided into three realms:

Will.
1. from 42 degrees to 48 degrees which is the Aries-Aethyr
or philosophy of the
Mind.
2. from 44 degrees to 46 degrees which is the Virgo-Aethyr
or philosophy of the

Emotions.
3. 45degrees which is the Pisces-Aethyr,
or the philosophy of the.

6. From 50 degrees(Formal Implication) to 60 degrees (Formal Equivalence) The Akasha-Tattwa, or the Cancer-Aethyr, which is the world of Speculative Metaphysics and Cosmology, especially the use of modern physics and mathematics to construct world-views.

7. From 60 degrees (Formal Equivalence) to 70 degrees (Formal Inclusion) The Anupapadaka-Tattwa, or the Capricorn-Aethyr, which is the world of magico-metaphysics and magico-metamathematics, whereby the magicians seek to construct worlds based on analysed archetypes of the essence and substance of being.

8. From 70 degrees (Formal Inclusion) to 80 degrees (Formal Entailment) The Adi-Tattwa. or the Leo-Aethyr, where the magician explores the foundations of the universe, both that which has created him and that which he has created.

9. From 80 degrees (Formal Entailment) to 90 degrees (The Full-Class) The Nirvana-Tattwa, or the Gemini-Aethyr, where the magician meets God in terms of the many theophanies and revelations, which come forth from the centre of existence. The magician makes use of his highest intuition in order to attempt to grasp the mystery of the Divine Essence.

These are the nine conditions of magical awareness as they form the basic structure for all types of magical knowledge. The magician is constantly seeking to perfect himself and to arrive ultimately at the vision of God in the midst of all of the magical fields and processes, which make up the world of the Tattwas. Within each condition there are the nine states of magical awareness, which are experienced by the magician as symbols of what may be known in that particular direction. The magician who is essentially a researcher is seeking to explore the world in terms of methods. which underlie philosophy and religion. He makes use of concepts and conceptual tools which are more daring and more radical than those used by scientists, philosophers, and theologians, because he must be the pioneer in bringing forth the newer types of knowledge, upon which everything else in the commonplace world of

knowledge is based. His methods for all of their daring and radical character are none the less exact and precise, being based on metamathematical and metaphysical procedures of a completely valid character. The nine conditions of magical awareness lead on to the eighty-one states of magical awareness, which are simply the nine states to be found within each condition, or nine x nine equals eighty-one.
In closing let me list simply the Greek letters used to designate the nine types, which will be explored in the next paper.

The Names of the Eighty-One States of Magical Awareness:

1 . alpha-

2. beta-

3. gamma -

4. delta-

S epsilon-

6. zeta-

7 eta-

8 theta-

9 iota-

The follows a diagram of the nine conditions of awareness.

Michael Aquarius and Racine

THE NINE CONDITIONS OF MAGICAL AWARENESS

0°	Null-Class Libra-Aethyr M-Implication	MANDALA - TATTWA
10°	Sagittarius- Aethyr M-Equivalence	PRITHIWI - TATTWA
20°	Taurus-Aethyr M-Inclusion	APAS -TATTWA
30°	Scorpio-Aethyr M-Entailment	VAYA - TATTWA
40°	Aquarius-Aethyr F-Implication	42, 44, 45, 46, 48 - Virgo, Pisces, Aries } TEJAS-TATTWA
50°	Cancer-Aethyr F-Equivalence	AKASHA - TATTWA
60°	Capricorn- Aethyr F-Inclusion	ANUPAPADAKA - TATTWA
70°	Leo-Aethyr F-Entailment	ADI- TATTWA
80°	Gemini-Aethyr Full-Class	NIRVANA - TATTWA
90°		

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Monastery of the Seven Rays

Monastery of the Seven Rays
IInd Year Course in Sexual Magic,
Excursus to follow between Parts III and IV.
"The Idealistic Construction of the Conservation of Magical Energies."
Part B. The Theory of Content.

MEDITATIONS ON THE TATTWAS, 1.

1. Alpha-Libra: There are several papers placed upon a table with semi-algebraic figures on each paper, written in a large and brightly coloured-inked script. This is the beginning of magic.

2. Beta-Libra: Let each of the figures be related by mathematical equations. Let each of the equations be transferred into some kind of occult script. There should result magical poems. This is the beginning of magical evocation.

3. Gamma-Libra: Look closely at the lines drawn on the paper, they are magical connectives. Look closely at the lines drawn on the paper, they are lines of magical magnetism. All of the world is so linked by astral magnetism.

4. Delta-Libra: Add to each line a particular meaning, some kind of interpretation. Then you will have a magical system. You will have created for yourself the magical world of X. This is your world, and you are becoming a magician through this meditation-research.

5. Epsilon-Libra: Imagine some kind of space and time where by

projecting your own magical world you may give it a fourth-dimensional existence. Now you have created an inner world, whose mandala is described upon the paper before your eyes.

6. Zeta-Libra: Think of this world as causing other worlds to come forth within and from it. Imagine a certain deduction to take place and drawing a line of magnetic connection on the paper you are able to link the parent-world to the child-world. Now, you are establishing a system of magical worlds.

7. Eta-Libra: If there is a father, then there must be the grandfather, so that on the magical paper, you must isolate the archetypal symbols, which stand as the source of being, and from whom come forth the various worlds of symbols. What will be the mystical meanings of each archetypal figure.

8. Theta-Libra: For every grandfather there must be a greatgrandfather, the source of the archetypes on the paper. What are the foundation principles behind this process of creation and manifestation?

9. Iota-Libra: The magician who created the symbols on paper in the beginning, he was the master of the act of making worlds come into being. Acting according to his own magical mind, he sought to create a world which was both magical and complete in all details. He sought to set forth a type of existence in which all things would be linked to all other things, by means of a system of self-conscious lines of astral and luciferian magnetism, wherein all would he contained and wherein nothing would be lost.

10. Alpha-Sagittarius: The etheric world seeks to manifest upon the physical plane in terms of real substances. The medium enters into a deep trance and from her chakras come forth the emissions and emanations of ideoplastie (ectoplasm). These can be seen and measured. The source of this quality is the mandala of her own body.

11. Beta-Sagittarius: Physical objects are lifted and moved about by spirits. Spirits write books making use of human minds and limbs. The whole world of the beyond impinges upon the mediumistic atmosphere of the seance room. Ghosts and elementals come and speak to the living.

12. Gamma-Sagittarius: Is it possible that the medium can read my thoughts and thus impersonate the dead in reply to my questions? I am aware of telepathic consciousness and feel a certain weakness as the physical atmosphere darkens and the psychic atmosphere approaches me like a vampire.

13. Delta-Sagittarius: There is a flow of magnetism which comes forth from some unknown source and which is entirely suitable for the healing of the mind. This is the world of mental magnetism and we know that if the mind is first healed then the body will be healed.

14. Epsilon-Sagittarius: In the magical rituals there is the calling forth of the elemental beings by means of magical forms. This is the beginning of the external control over the occult environment, but it assumes that one has also internal control over the same environment, which is achieved by meditation and research.

15. Zeta-Sagittarius: Let the magician be completely aware of the unity of space and time, so he may go back and forth, between dimensions so to speak, because of his magical skills. Let him make use of the energies which rise out of symbols, and form them into a ship for occult travel, this he may understand to be what the Brahmans call the "DURAKAPALAM", the bridge between mind and matter.

16. Eta-Sagittarius: The philosopher may leave his physical body, or he may take it along, as he travels the routes established by the metaphysical energies of being. The philosopher may vacate his lower physical body, using the energies which rise from it as powers to cause his higher physical body to voyage upon the pathways of astral magnetism. Then he will not be in need of the "DURAKAPALAM".

17. Theta-Sagittarius: The magician will be able to yoke his being to whatever he wishes to explore and thus he will never travel either by ship or by body, for his own being, his own essence, this reality will be whithersoever he wills it to be. This is the ultimate reality being given in the initiation of the magical king.

18. Iota-Sagittarius: The monadologies having created the noetician, he will realise that being is exactly what he has constructed by principle and method of exact procedure. He,therefore, has gone far beyond the magician and the philosopher, for his body is the nous, the world-intelligence. He does not incarnate in a body, but only as a system of monadology.

19. Alpha-Taurus: The world is a system of interconnected experience. Let each person seeking illumination find out which experiences begin in his mind and which experiences end in his mind.

20. Beta-Taurus: There is nothing beyond the world of awareness,, for all that is, is present simultaneously in the mind of the initiate. The passage of time is the time-space taken to come to know what is already within my experience. Only the now is real, all else is present in the now.

21. Gamma-Taurus: The world is a reality composed of moments of present, every element being lodged within my consciousness. This is the reality of knowing everything -- all men know everything, yet they do not discourse upon it, since the laws of conversation are too primitive.

22. Delta-Taurus: The end of all magical ceremonies is the logical construction of the universe of all possible existence. Who has done this and survived? Who having done this has never perished? He who has both constructed the world and survived, that person is now the world, he has perished to others to become one with himself.

23. Epsilon-Taurus: The end of all magical ceremonies is the beginning of all magical ceremonies, for the conquest of the astral is never completed until both the beginning and the ending of existence -that is to say magical existence, are one and the same. Yet, while being one, they cannot be the same for within everything in the universe there is the infinity of diversity.

24. Zeta-Taurus: The magician is the noetician in that he seeks to base magic upon monadology, that is to say if and when he seeks to build his temple upon the foundations of reason and the intuitional universe. Then, his world is one with that of the noetician, who then possesses him.

25. Eta-Taurus: The magician is the noetician if his magical system is both a magico-metamathematics as well as a magico-metaphysics. Then the noesis of magic becomes the universe of universal self awareness, or total inquiry, which is of the higher-self. But this act of being must be sought out and brought about by means of the linking together of various elements of magical experience, so that the system is the research result.

26. Theta-Taurus: The magician is the noetician if it is realised that monadology must be explicated by means of magico-metamathematics and magico-metaphysies. This we know to be the ultimate mandala often sought by the greatest sages of times past. Yet, while language is ultimately the most imperfect of realities, let us take this same language and make it into a magical language, free of all imperfections, and then we shall delineate the structure of monadology.

27. Iota-Taurus: The world is in a process of eternal becoming, and that which is perishes only to be replaced by the absolutely perishable. Therefore, let each person set forth on the voyage of initiation and find within himself all that is capable of forming an image of the perishing universe, then he will have come upon that which never perishes.

End of Meditations on the Tattwas, 1.

The student will find in these meditation-subjects sufficient material to rise in his magical awareness from the lower worlds of diagrammatical and symbolical representation of the inner processes of existence to the true art of seeing himself as he is. This act of awareness, which is always an act of self-awareness must be understood to reflect the growing realisation of what spiritual being is. Used as a type of yogic exercise, this set of twenty-seven meditations, forms the first step in the process of gathering together in an instrument of magical conservation all of those energies created magically by the operations and teachings of sexual magic so far completed. However, we have not completed the cycle of the lessons and papers on sexual magic, as we are next to enter the area of the projections of sexual magic. These four lessons will deal with the moving or the movement of the energies of sexual magic in a vertical direction. Up to now we have been moving horizontally, so to speak, and having applied the brakes of idealistic construction, we are now able to move in another direction. This does not mean that the direction is any more or less spiritual than what has gone before it, not in the slightest, but it does mean that the emphasis will be different, as the list of topics for the final four lessons, constituting the projections of sexual magic indicates. It means further that there will be brakes applied also to the energies created by these lessons, in order to control them in the same way we have been controlling and directing within the energies of the previous parts of the course. The following table of titles serves, I think, to explain what we have planned for these lessons.

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic Excursus to follow between Lessons 14 and 15 of Part IV.
"The Idealistic Construction of the Conservation of Magical Energies."
Part B. The Theory of Content.

MEDITATIONS ON THE TATTWAS, 2.

1. Alpha-Scorpio: The position of Venus in Scorpio must be seen as favourable for alchemical and esoteric work where the woman is the complete mistress of her emotions. Emotion must be consecrated to reason and to science, especially to occult physics.

2. Beta-Scorpio: Jupiter in Scorpio shall imply good fortune in the life of material security.He will have possessions and will have an unlimited supply of goods, both material and metaphysical, which will be secretly hidden fromall others, but always open to the wise man.

3. Gamma-Scorpio: The occult researcher will be governed by the radiation from Venus in Scorpio. This will be the planet which determines the nature of the newer of the newer methods of invisible investigation. Venus the bride of the lower worlds, will also preside over the worlds of occult experimentation. Thus, all instruments and techniques inspired by Thomas Edison, from the other side, will be found here.

4. Delta-Scorpio: Pluto in Scorpio implies the magical use of research instruments. Now, these instruments will not exist on the physical plane, they will be found in the inner worlds, and will be the productions of diagrammatical work, drawn out on paper and charged magnetically like talismantic charts.

5. Epsilon-Scorpio: Uranus in Scorpio implies the philosophical projection of the symbols of physical instruments and the magical charts, already discussed, into a world of formalised energies. There will not be anything left to chance, yet the universe will be under the control of the new magician's wand, which is his ink-pen.

6. Zeta-Scorpio: The Moon in Scorpio is very significant for all subterranean activities. Here the world of shadows is lighted by a dim reflection from the world above the ground. All activities

morally disapproved of by the occult establishment are to be found here. Light must come forth and free these phantoms, and for this reason we have Luage.

7. Eta-Scorpio: Saturn in Scorpio implies great strength and the ability to put together all of those elements which have not been redeemed by inclusion in a philosophical mode of experience. Thus, the wise man will show himself to the little Scorpios, and he will link each part of their researches in ways they have never suspected.

8. Theta-Scorpio: The Sun in Scorpio is the Lord of Initiation and according to all of the higher philosophers and mystics, the ideal season to raise the consciousness through initiation into the mysteries is when the Sun is in Scorpio.

9. Iota-Scorpio: Mercury in Scorpio is the mind of analysis. It may be stated that all occult instruments of research depend entirely upon the analytical mind, for the synthetical mind does not make use of instruments, except in a philosophical or logical sense.

10. Alpha-Aquarius: Venus in Aquarius implies that the magician will master the laws of sound, and that music and chant will have their effects even on the mental plane of manifestation.

11. Beta-Aquarius: Jupiter in Virgo as reflected in Mercury in Aquarius implies that the power of the mind in speculation will be unlimited in riches and well protected from loss by reason of the analytical intellect.

12. Gamma-Aquarius: Venus in Virgo as reflected in Mercury in Aquarius implies the mastery of detail in the arts. The mind is able to grasp everything in a single act,because everything in the mind is systematically organised in a perfection of actuality.

13. Delta-Aquarius: Pluto in Aries as reflected in Mars in Aquarius implies that the magician will be skilled in sexual alchemy and homosexual magic. Hewill represent the newer type of reproduction, which will be entirely by occult methods.

14. Epsilon-Aquarius: Uranus in Pisces as reflected in Neptune in Aquarius implies that all occult experience will imply magical operations and that all magical work will culminate in divine mysticism.

15. Zeta-Aquarius: The Moon in Aries as reflected in Mars in Aquarius implies that homosexual magic will lead to certain psychic powers, and that normally mediums have bisexual tendencies in their behaviour.

16. Eta-Aquarius: Saturn in Virgo as reflected in Mercury in Aquarius implies that the power to organise the mind magically depends upon the chela's having a fixed relationship to the Guru or magical adept.

17. Theta-Aquarius: The Sun in Virgo reflected in Mercury in Aquarius implies that the power of the magical mind to create and to construct the world of invisible essences is without limit.

18. Iota-Aquarius: Mercury in Aquarius is the mind behind the Monastery of the Seven Rays. It is the source of all teaching for the Aquarian Age, which having moved in upon mankind so quickly must now be thought of as preparing for the Age of Capricorn.

19. Alpha-Cancer: The position of Venus in Cancer implies the power of desire for this drive will never be satisfied unless it is transmuted into a spiritual power, which is the desire for truth. There can not be any physical satisfaction of this desire.

20. Beta-Cancer: Jupiter in Cancer implies unlimited wealth and power, but this supply is held in a dream-like condition, and will never be given up, until an overwhelmingly powerful dream is fixed upon the possessor, and by means of hypnos, he gives up his treasure.

21. Gamma-Cancer: Venus in Cancer is the spirit of mystical illumination by means of art and all embodiments of beauty. The world is freed from matter when beauty, which is the perfection of invisible form, is infused into even the most commonplace of experiences.

22. Delta-Cancer: Pluto in Cancer pertains to the Master Aquarius in his desire to show that all magic leads to spiritual illumination, and that all researches are directed in the end to the creation of the good.

23. Epsilon-Cancer: Uranus in Cancer implies that the world of the occult is placed within the life of the esoteric spirit, and that the more deeply one enters into the invisible, the more one penetrates into the world of mystical and magical values which can never become exhausted.

24. Zeta-Cancer: The Moon in Cancer is the Master Michael Aquarius' own source of psychic and imaginative creation. From this source, more than from any other, there comes forth the life of inner vision, whereby the spirit of man is freed and allowed to explore the whole of being, the true child of Isis-Venus Erzulie, and therefore one with Legbha-Luage in magical imagination. This is the tattwa of magical imagination upon which the towers of perfected gnosis are built.

25. Eta-Cancer: Saturn in Cancer implies that the mind of the initiate will be rooted in the world of magical practice and that this mind will follow exactly the entire plan of operation placed before him. The will will be very strong, and the mind and the imagination will serve the will as deacons serve the priest.

26. Theta-Cancer: Sun in Cancer is the Yesod of the Cabala, and for this reason it is the most creative of the Tattwas, because it is concerned with the informing of matter, and the mastery of space-time in the service of pure magic.

27. Iota-Cancer: Mercury in Cancer is very important for psychic work, and if shared by a husband and wife, as the parents of Michael Aquarius, the boy-child will be an adept. But, if the Mars of the father is in the same position as that of the son, then the son will be also a magician. for he will inherit the Mars of his father. But, this is only true if the rising sign of the father is the same as his Moon, and that of the mother the same as her Moon, with Venus in Taurus for the Mother, or else in Libra, and Venus of the father either in Gemini or Virgo, for Mercury will be the true Venus in the father, and his Mars will then become that of the son.

Michael Aquarius and Racine Loa

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Monastery of the Seven Rays
IInd Year Course in Sexual Magic,
Preface to Lessons 13, 14, 15 and 16.

"DIALOGUE CONCERNING THE FOUNDATIONS OF FUTURISTIC ALCHEMY."

RACINE: Some philosophers have maintained that alchemy would no longer be possible in the future, because of the advances made in modern physical and chemical science. Surely, it would be possible to conceive of a philosophical or spiritual alchemy.

MICHAEL: Alchemy will always be physical in its manifestations, and I do not think that spiritual alchemy is anything but a refinement of meditation, where the mind passes from meditation to complete and total contemplation. This is a spiritual transformation or transmutation, which must never be confused with the physical transformations of alchemy.

RACINE: Would such a physical alchemy be essentially an extended method of sexual magic, for having discussed alchemical approaches to sexual magic, there is possibly a sexo-magical approach to alchemy.

MICHAEL: The alchemy of the future, which is the essential alchemy of the past, is precisely such an extension of sexual magic into a newer sphere. We will be concerned with the sexo-alchemical transformation of dross substance (or iron) into magical gold, which is what alchemy is supposed to be about. We will go through all of the stages of the alchemical process, seeking to link the monad-spermatozoon to the ultimate, or the mandalum instrumentum, the subject of our course in magnetic metaphysics.

RACINE: If this be such, then surely sexo-alchemy will begin at the stage of the Aries-Cancer conjunction, moving onwards to a magical refinement of the substance and essence received.

MICHAEL: The refinement is alchemical, for it involves regular transformations through four elements of being, through earth, water, air, and fire, or through the symbolic stages of iron, mercury, silver and finally gold.

RACINE: The first stage would be the earth-level or the iron-age. Does this mean that there is a physical reception of the substance of the alchemist and his transformation of this reality.

MICHAEL: At the first stage, which involves the use of the settheoretical methodology, there must be physical reception of the dross substance of sexo-alchemical transformation. This is achieved by the Aries-Cancer method. I might add that alchemically this is the most abstract stage, for we are away from our goal, and therefore are working with abstractions taken out of their alchemical context. However, this stage is the initial point in the argument for the existence of a field-theoretical phallus in process from Aries-Cancer through Cancer-Libra.

RACINE: The next stage would logically have to be the latticetheoretical stage, where the iron-substance is refined by the operations of the internal magnetism of the body -- the athanor -until it becomes mercurial substance.

MICHAEL: This is the stage ruled by Cancer entirely, it is the life within the phallus, but not the phallus which gave up the iron, but the athanor, or the instrument of refinement. Here the substance will mature and become refined, but as I will later explain, in futuristic alchemy, there will be no measurement of the passage of time.

RACINE: The next stage would seem to be the group-theoretical level of analysis. We are becoming increasingly concrete, so that the process of refinement will terminate soon.

MICHAEL: Here the alchemist has refined the monad to the point of its having the substance of silver. Silver is of course short of the goal, which is the philosophical gold, but this stage is significant since the alchemist by means of his clairvoyance will see the refinement process taking place in the athanor, and he will know for certain that the process of production is near. There was so much of a "guess-work" mentality in cruder types of alchemy, which we have eliminated.

RACINE: The final stage being the matrix-theoretical level brings forth the production of the essence of alchemical research in the form of the philosophical gold. The tendency towards gold, which is associated with the constellation of Libra exercised a causal factor in the making of silver at the group-theoretical level. But now the final step has been achieved in the production of the gold.

MICHAEL: The previous steps were all associated with elements of alchemy: iron, with the set-theoretical; mercury, with the latticetheoretical; silver, with the group-theoretical; and, now, gold, with the matrix-theoretical, which is the most concrete level of being. We associated iron with Aries, mercury and silver with Cancer, now, gold is associated with Libra. This is necessary because alchemy and the athanor are definite Cancerian structures, reflecting the Yesod of Q.B.L.

RACINE: When the gold comes forth from the athanor, it would then meet the air, for the first time, in the centre of Libra, as described in the ritual of the mystical marriage of gods and mankind. Gold then becomes the quality of the four elements taken in their synthesis, as fire is the synthesis of the elements earth. water, air, as taught in lessons 13, 14, 15 and 16, on the "projections of sexual magic". The philosopher of alchemy is the cosmosophere of the four elements.

MICHAEL: The projections of sexual magic reflect on the theoretical level the developments of sexo-or futuristic alchemy. However, while we have produced gold, and given the gold back to the initiate who indeed presented the spagyrist with the dross iron, having the athanor of the same spagyrist in Yesod, there cannot be any doubt as to the fact that the gold is a synthesis, and that fire is the synthesis of the four elements, for when the elements come forth, they proceed by logical emanation from the fire, first the air, then water, and lastly earth. So it is in a reverse order that the elements are taken up into the fire, to be present entirely in the fire, which is produced by the alchemical art. But, if this is alchemy, it must be tested according to certain Hermetic laws, to see if our process is the genuine transmutation. As Hermetic bishops were asked to judge as valid any alchemical production and process, so must we as their successors consider the process before us.

RACINE: The first Hermetic law states: "The art must be completed in the true vacuum of nature, and air my never penetrate the substance until the gold is produced".

MICHAEL: In our process there is never any air contact until the gold-age of Libra is reached, at the end of the process. Then the substance is brought out of the athanor and meets the air for the very first time. Thus, the monad-spermatozoon is truly within the vacuum of nature, and free of the air. Therefore, we have satisfied the first Hermetic law, since the silver-age is within the athanor. and viewed clairvoyantly.

RACINE: The next Hermetic Law states: "When there is a complete cycle of the elements, this process shall be as rapid as thought -surpassing even the speed of light."

MICHAEL: Like the first law of the Hermetic seal, this law of simultaneity also agrees with our process, for we do not depend upon the passage of time for the production of gold, but rather view all references to time as symbolical of the infinite care to be taken in the process. The spagyrist may produce gold immediately after receiving iron, if all conditions are suitable, other-wise.

RACINE: The third Hermetic Law states: "In the athanor, there is neither space nor time, there is only the pure and eternal present."

MICHAEL: This is the law of Hermetic transcendentalism or transcendence, which places the process of alchemy outside of space and time. In the field-theoretical

phallus which is Yesod, the archetype, we have the infinite freedom from space and time, which all alchemy requires. Thus, the truth of this law also judges the worth of our process, which being physical is outside of both space and time because it is also metaphysical and archetypal.

RACINE: The fourth law is both Hermetic and Cabalistical: "When kether is in malcuth, malcuth is in kether".

MICHAEL: This law also agrees with our process, for the kether of Aries is in the malcuth of the iron-level, which while being set theoretical is both totally abstract and at the primitive level of the dross-metal. But, the malcuth of Libra (for Libra is air and earth, just as Aries is fire and water) is at the kether or gold-fire stage. This means that futurist alchemy based on a field-theoretical arrangement of the elements is possible, and that all of the Hermetic laws agree with what we have come to say about out work.

RACINE: There are two forms of alchemy, therefore, the experimental type. about which we have been speaking and the philosophical or theoretical type which is the subject-matter of the next set of lessons. The experimental alchemist, or the futurist, and the cosmosopher represent the very same process, but looked at from the different aspects of practice and theory. At all points, and especially at the level of symbolic synthesis of gold from the previous three steps they must agree. They must express themselves in profound philosophical agreement, so that no contradiction can come forth which will limit the truth of this process.

It is our view, in this matter that alchemy is the crown of sexual magic, and that it must be understood as a field which directs the developments of sexual magic into a very spiritual realm. We therefore part company with all those who refuse to see in sexual magic the attainment of the kether-sphere of philosophical gold. For what is reality unless it is the attainment of the perfection of consciousness by means of spiritual insight into the ever creating central fire of the cosmos.

Michael Aquarius and Racine

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Part IV. The Projections of Sexual Magic into the Metaphysics
of Actuality.
Lesson 13, "The Cosmosopher of the Earth", Part A.

In the ancient philosophy of the Stoics, there is the teaching of existence of rationes seminales, called by the Greeks "logoi spermatakoi", the "seed intelligences". These principles of being are to be found present everywhere, for from their unfolding there comes forth all of the changes which are to be found in the world of natural experience. By means of this theory, it was possible for the doctor of the Catholic Religion, St Augustine, to teach a modified form of the philosophy of evolution. If we took the occult potentials of the individual rationes seminales, we would have before us in our thoughts exactly what we have discussed in regards to the monad-spermatozoan. By this we mean that as our philosophy is simply a magical continuation of the neo-pythagorean system of the universe, so our sexual magic is likewise a continuation of the philosophy of evolution and natural processes which is to be found in the neo-pythagorean methods. However, since we have limited the numbers of types of monad-spermatozoan, in previous lessons, it is necessary to say that the various types of the monad-spermatozoan are realised only in those ninety meditations on the tattwas, which are eighty-one plus the nine unities of the tattwas, and that these ninety elements are in reality the numerical forms of the rationes seminales. By this I mean that the use and function in magico-metaphysics and its experience of the monad-spermatozoan is confined to the seed intelligences contained in the meditations of the tattwas. The only possible method for realising the magical import of the monad-spermatozoan system is to see its application in the now neo-pythagorean form of the meditation on the tattwas.

This transition, from a long continuum of sexual experimentation through the meditations on the tattwas, is possible and necessary. It is both possible in theory, because the natural drive of the sexual impulse is to find expression for the monad-spermatozoan; but it is possible also as an ideal and metaphysical construction, because by means of an analysis of the monad-spermatozoan, we have come to see a perfect correspondence in fact and in analogy with the totality of the manifested universe. However, it is a matter of progression that this possibility become also a necessity, in as much as the laws which are necessary for the development of sexual magic, should also direct to the very end the refinement and projection into an entirely different range of thinking the categories and methods which have been worked upon, built upon, and developed in our studies in these two years of study. For I am prepared now to present something which is entirely different to one's thought, yet absolutely necessary if we are to "break through" all of the limitations which have been imposed upon the mind because of the requirements of an existence-based system of magic. It is necessary to have at some point the possibility of a ninety-degree shift in the process of occult experience, which is taught in all systems of occultism as the achievement of blessedness, but which I speak of as "charting the geography of Nirvana". For our purpose in now to take the mind of the student up into another world, which exists side-by-side with the world of existence, and which is equally magical and important, yet there have been very few attempts to explain exactly the method of the attainment of Nirvana, or liberation into-the-light, and so most teachers and traditions have been quite content to say that it could not be approached by method of metaphysical reason, and that it was an ultimate mystical reality. We do not believe any of that, and furthermore, it is my intent to show that Nirvana, or actuality, exists side-by-side with the worlds discussed in all previous lessons, and that furthermore, that Nirvana has a perfect structure, which is not too different from Existence, or the world of the four crosses, and that astrology in its teaching of the doctrine of the Cardinal Cross of the Zodiac, or the union of Capricorn, Aries, Cancer, and Libra, comes very close to explaining much about the symbolic manifestations of Nirvana in the world of the astral light.

However, the method of approach is, as we have said, by means of the neo-pythagorean meditations on the Tattwas. The role of these meditations is to present a movement of thought which is vertical to the horizontal processes discussed in the experimentations of sexual magic. But there is another reason and that is the method of breaking up, or slowing down the horizontal process so that with the projections of sexual magic, we have also a directed drive which being horizontal, moves to the point of contact or magical connection with the meditations on the tattwas. Thus, the movement from the experiments in sexual magic and the movement from the projections of sexual magic meet at the point of the first set or series of meditations upon the tattwas, those of the range Alpha-Libra through Iota-Taurus. All further meditations on the Tattwas may be considered as projections from the basic or first group-set. The following diagram will serve to represent this, I know.

THE LINE OF DEVELOPMENT FOR THE Experimentations of Sexual Magic	The Meditations on the Tattwas 1, 2, 3.	The Line of Development for the Projections of Sexual Magic.

What we see, therefore, is a ninety-degree angle of meeting, between the horizontal line of the series of lessons from 9 through 12, moving from one direction, and the same line of the series of lessons 13 through 16, moving in an opposite direction, both meeting at the meditations on the Tattwas. At this point of meeting there is created in the metaphysical structure of the course a ninetydegree turn. But this turn of 90 degrees is much more significant for it relates also to the method of the link between existence and actuality, between what we have covered up to now and the world of Nirvana.

Existence is essentially the world of the four crosses, which are Capricorn (the Cross of the North), Scorpio (the Cross of the West), Aquarius (the Cross of the South) and Leo (the Cross of the East). This world, which is set forth in the metaphysics of Creole Cabala, and which is implied everywhere in all that the Monastery has taught through my mastership, is the world of magical existence, which must be distinguished from the more concrete world of magical actuality, which is Nirvanic, I am using the word "Nirvana", because in Buddhism it also implies concreteness of being as distinct from the Buddhist view of the abstract unreality of maya, the physical world of illusion. But, in Creole Cabala Existence must not be thought of as unreal, rather it is the ideal world of essences, as distinct from actuality, which is the world of substances in process. We have studied the world of the gods (les Loas) in order to come down to earth with the experience of concreteness and actuality in Luage, the subject-matter of the next two years of study. However, for the magician the concrete is neither more perfect nor less perfect than the abstract. Nirvana is the experience of humans, it is immediate awareness and experience if they, the humans, would but think of it, and then begin to realise it. For this reason we must teach the methodology of the concrete which we call "Luage".

However, the method of connection between Luage and Legbha is even more profound, for it is achieved by the intervention of Guede-Nibbho, the God of Death. Death, or Saturn, in Creole Cabala, joins the abstract with the concrete. This is achieved by means of the following argument, which makes use of astrological concepts. This argument has four moments, like all else in Voudoo:

(a) The world of existence (Legbha) is determined by the Four Crosses:

Capricorn, Scorpio, Aquarius, and *Aries* (?) (*replaced by Leo in handwritten alteration of text*). This is the principle of abstraction in Voudoo logic.

(b) The world of actuality (Luage) is determined by the Cardinal Cross of the Zodiac:

Capricorn, Aries, Cancer, and Libra. This is the principle of concretion in Voudoo logic

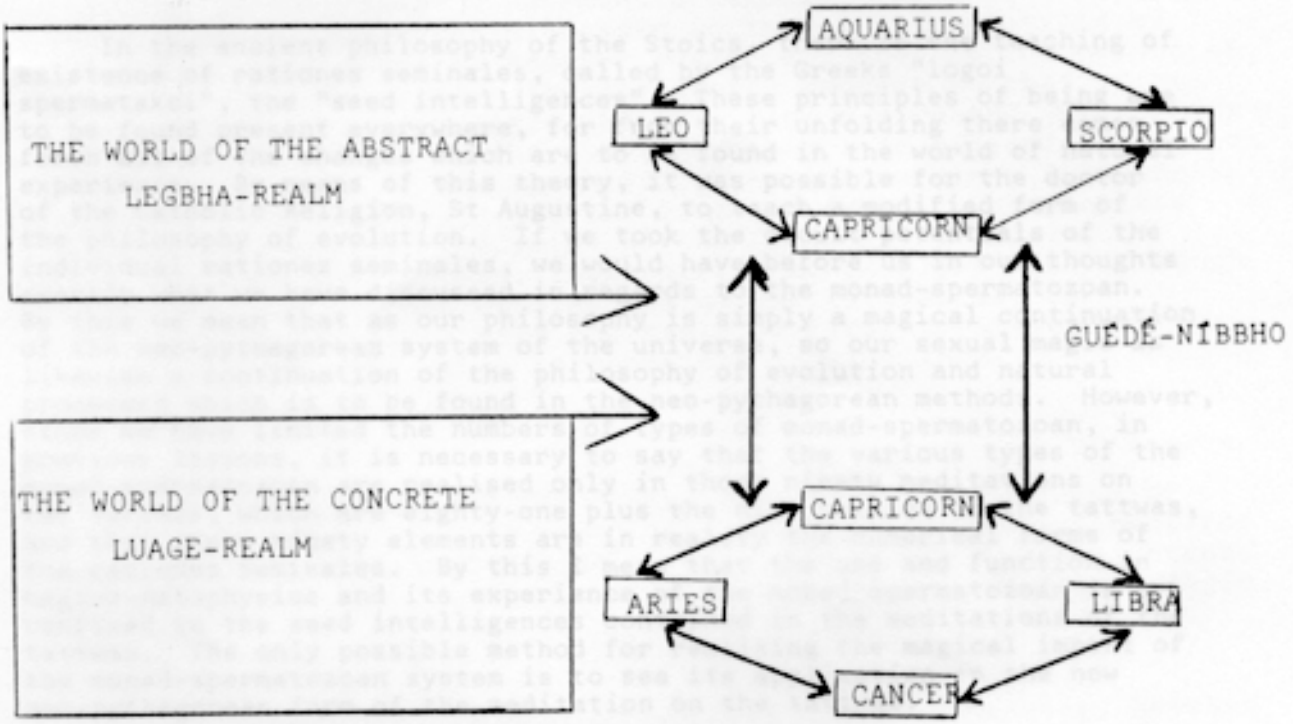
(c) The connection between the world of existence and that of actuality is by means of a ninety-degree angle, which emerges from the constellation of Capricorn.

(d) Saturn the ruler of Capricorn in astrological tradition is thus suspended between the beginning of actuality and the end of existence. This is the traditional position of the Portal of Death, whereby the uninitiated may enter the abstract world only after physical death.

In view of what we have seen, thusly, we may think of the Meditiations on the Tattwas as leading to a certain awareness of Saturn, because they may be thought of as the elements or steps to the very reality of the constellation of Capricorn. Therefore, far from being the sign of limitation, this sign of the Zodiac is in Voudoo Cabala the sign of spiritual liberation and exalted consciousness. It is the sign of freedom, whereby man is liberated from confinement to either one world or the other, and is freely allowed to make the natural transition into those experiences which will bring him face to face with Legbha and Luage.

There follows a chart illustrating the basic ideas of this theory and experience.

Michael Aquarius and Racine



The course of studies of the Monastery of the Seven Rays for the first two years explores the esoteric physics and metaphysics of the Legbha-Realm, whereas the course of studies for the last two years explores the corresponding structures and principles of the Luage-Realm.

The unity of the two realms is achieved by the ninety-degree connection in Capricorn, understanding the worlds of the concrete and the abstract as forming two parallel planes of metaphysical and meta-mathematical being and magical experience.

Michael Aquarius and Racine Loa

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic
Part IV. The Projections of Sexual Magic
Lesson 13, "The Cosmosopher of the Earth", Part B.

There exists in ideal space a sacred circle guarded by the enchanters and magicians who are consecrated to the service of Legbha. This sacred circle is composed of four parts, and thus it forms a mandala, or magical diagram. Each part of it is designated by a specific symbol and element of nature, with the exception of the fourth part, which being a unity of ninety-degrees, is a composite or synthesis of the three previous elements and symbols. This fourth part, being the temple of fire, is composed of earth, water, and air, and from these three elements fire is produced. Fire, here, at the end of existence is not something which can create itself, for it must be sustained and developed out of the previous three elements. Here, at the end of the world of existence, fire is no longer the same vital element as it was at the beginning of our studies. We, having reached the limits of the existing world, now find that fire, which was so creative and so charged with solar and stellar energies, now in the final phase of its being, must be constructed symbolically by enchanters, rather than being the self-caused element of original being. Thus, the world having grown old, ancient beyond measurement, metaphysically in decline, must come to its end by means of symbolical processes, which deal with only magical meanings and not with real and vital substances. This is the natural termination of sexual magic, for as the organism 'grows old, the powers become weak, and the life-stream to be sustained must depend upon "cosmosophers", or magical philosophers, whose skills in symbolism will hide in illusion and disguise the end of the world, even from the eyes of those who will perish with the abstract, if only to be born again with the concrete.

A. THE MYSTICAL ESSENCE OF THE EARTH

When the first signs of death are approaching, the organism seeks to reassure itself of its own eternity, and thus there comes forth the belief that the earth is eternal, and that we being part of the earth, will achieve the same type of immortality. By some kind of incorporation we will be taken into the earth and become a part of its wonderful mystery. We will become beings within the earth, we will become ideas within the soul of matter. Thus, all fools seek to establish naturalistic forms of survival, monuments and children, whereby they will be remembered forever, or within a relative span of time. This utter stupidity is based on the folly of the intelligibility of the earth, which is to say that some think that if they are survived by their children or their monuments, they will be remembered. The mystical essence of the earth, however, does not imply a material form of memory, moreover when a person dies, he will not want to be remembered, less such a link lessen his freedom from the world of life, and his flight into the astral world. Therefore, all cosmosophers know that the earth does not have a material memory, and hence the initiate does not expect to be immortal in his children, or in his monuments for the simple reason that the former will no longer remember him after a few generations, and the latter will become less and less significant. Thus, if these two forms are defective in the power of immortal memory, then the non-existence of the earth's memory would provide even less comfort and certainty. Yet, there does exist a certain function within the mystical essence of the earth, whereby the physical body in its ideal elements is still to be recognised and understood, and this is because the earth, or the material element, is completely ideal in its forms and so only the universal aspect of man, the universal types of the human body and organs may be expected to be found in an ideal condition. This idealisation of the body, as we find it in art, especially in plastic art, wherein the Greeks were the masters of the physical form, is the proper object of philosophical contemplation because the human body, herein idealised, represents one of the perfected archai, or archetypes of creation and evolution. Thus, for the wise man who has passed along the life-process of sexual experience, the instruments of this activity were ideal forms, and this we may realise to be the mystical essence of the earth. We must realise with the hedonist and Greek that the more perfect the physical body, the more perfect the sexual pleasure. Perfection implies itself, and the ideal experience is composed of ideal elements and subjects of encounter.

B. THE MYSTICAL SUBSTANCE OF THE EARTH

Within each form there is matter, within each essence, there is substance. The mystical substance of the earth, when understood must be seen as a myriad of energies and processes, for the scientists have told us that matter is energy, and therefore, the atom, far from being a physical unity or even a system of solids, becomes a field of etheric energies and functions. a ideal pattern of relationships, which logically exists in the mind of the scientist and which can be identified by means of any of the various particularised instruments, but which appears to the physical sense in a way which is totally different from its factuality. However, if we say that we must disgard the evidence of the senses, we would be excluding a valued source of information. If we said that we must discard the truths of science, we would be going against the positivistic and experimental basis of modern culture. Somehow we must hold on to both truths, one for the senses, the other for the mind, and by an act of judgement separate out the subject-matter of the judgement as regards its context of appearing and happening. Somethings which happen in my hand, will not happen in the same way when I use the electron microscope. And so it is that matter is diversified, and this is because its essence is ultimately a unity of forms filled in with an equally mystical substance.

Aristotle sought to define matter, which he viewed as the substratum of the world, as the principle of the irrational. Plato had asserted fundamentally the same idea. However. it was due to John Stuart Mill, in his "Examination of Sir William Hamilton's Philosophy", to discuss matter as possibility-"the permanent possibility of sensations". This for us is the mystical substance of the earth: the permanent possibility of experience -- not just sensation. For, sensation is just one form of experience and we must realise that experience, which also involves thought and emotional feeling, etc. must always be about something. That is why there must be something which it is permanently possible to experience. Thus, while essence relates to necessity, and to the laws of form, substance relates directly to possibility, in any consideration of the element of earth. For the element of the earth is the subjectmatter of any and all experiences, even of the most profound type, for these experiences would involve the prithiwi-tattwa of whatever world we enter as subjects. Thus, the mystical substance of the earth must be viewed as a range of various experiences in which it is possible to identify and isolate the subject-matter and to enter into that same subject-matter, and thus going beyond mere philosophy, the magician can unite himself in total experience to any subjectmatter. This union enables the magician to see the inner world from within and to participate in a total sense. Then he will realise that what we have said about the mystical essence of the earth must be expanded and qualified in a magical sense. For the form of any subject-matter will become his body, and the essence his total range of experience, just as the subject-matter will be his life, and the substance of anything will be his innermost experience. Thus, inner and outer reality will become one and he will be freed from the dualisms of the academics, and achieve the unities of the mystics. For only when the father enters into his children will he become one, eternal, and infinite within them, just as the man of the monument must enter into the life-stream of the rock which composes his monument, for by entry, -one is lifted out of every point of material reference, one is freed -for by entry, one is able to make a ninety-degree shift in being-consciousness, and no longer remain confined to materialistic frames of reference.

C. THE HERMETIC TEMPLE OF THE EARTH

The Hermeticism of the earth-element is existence which as the product of the union of necessary essence and possible substance constitutes the reality of the first temple of the sacred circle. This reality of existence is the world, wherein there is no confinement for the magician. Those who are outside of this world have placed themselves outside, vainly they will try and enter by means of lessons and practices in astral-projection. Those who travel freely will have no such needs, and will be able by reason of their nature to project themselves everywhere and anywhere. Since the world of existence, which is identified with Legbha, has been so richly discussed in what has been said already, we must realise simply that the earth is a mirroir, which reflects magically the whole which includes it, for the earth is a part of existence, and yet the mirroir-image of existence is present within the earth as the Hermetic Temple. The reason for this again points to the role of Capricorn as the great magical sign. For

Capricorn is identified with the earth, identified with existence and also with actuality. Capricorn is the magical master of destiny-, and by reason of Voudoo Cabala, we have seen it as always the sign of transition between one and the next worlds, between existence and actuality, but also between necessity and possibility, which comes forth in existence. To bring together all of the forms of being, therefore, in Capricorn, would seem to show that the tendency of the projections of sexual magic in the direction of the meditiations of the tattwas, and hence out of the world of existence and into actuality now seems to become for us an ever engaging and ever present experience of transition. This experience is known to the worldly by another name: "Death", which they fail to see as the beginning, merely the simple beginning of an ever more complex process of total experience and being.

A

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Monastery of the Seven Rays,
IInd Year Course in Sexual Magic Part IV.
The Projections of Sexual Magic.
Lesson 14, "The Cosmosopher of the Water".

A. THE MYSTICAL ESSENCE OF THE WATER.

The structure of the astral light in Voudoo Cabala is not a matter of intuition but a matter of analysis. For everything to be found there can be represented by certain symbols, as we have done in our study of astral magnetism. I do not wish to imply that the astral light, -- which is the mystical essence of water -- can be measured, for when we make use of mathematical concepts, it is only in the manner of using them as symbols, and not as quantitative principles. The astral light may be understood as that field of experience which extends from the outer perception of man to the inner perception of Legbha, that is to say it embraces much of physical experience and all of ordinary metaphysical experience. The astral light is normally to be found present most significantly in the element of water, for by concentrating upon the element of water, one is able to make an immediate transition into the astral, as do certain mediums and psychics, who use a glass of ordinary water as their door to the inner worlds, by means of meditation.

All that we have said, therefore, about the realms of astral magnetism can be applied to our understanding of the mystical essence of water, however, here we are concerned with more the enjoyment of this element than with an extensive analysis. Here we are concerned more with the sense of what has been achieved by means of water than with the repetition of complicated exercises, designed to awaken one's astral experience. Here we have come to the end of the element of water in its occult sense, and we must think of it as a deep sea, which surrounds the consciousness of the initiate, and which suggests to him the end of the world of occult experience, for if one would go out upon that same sea, one would be forced back -- before reaching the end -- and one would have to return to the normal consciousness of one's own being, for this sea is a limit, it is the reflective and turning back limit of magical initiation.

Because there is this turning about, or the reflective turning back of consciousness by means of this sea, we must understand that each drop of water to be found there has this same quality, and that what we mean by physical reflection, as when the light is reflected in the water, is in reality a form of the same phenomenon, as it is to be found in the mystical essence of water. Each element particle, so to speak, is capable of a certain reflection and it will be important to realise that this reflection is to be achieved not so much in a turning away from the outside, but in a turning within, an inward movement of the energies of the element, where elements reflect upon themselves, and everything is thought of as being self-critical and its relationships as self-contained. From the drop of water, the same idea * can be extended to describe the whole of the universe, where all of the elements are to be found within the whole, and which reflect the complicated nature of the whole through this elemental process of self-knowledge. Each part becomes a centre of self-awareness, and each drop of water comes to a certain clearness of self-knowledge, and achieves the lucidity of introspection within the whole.

It is from this lucidity of the elemental parts that consciousness is seen to evolve in nature and become self-consciousness. The metaphysical light, or luciferian magnetism, those radiations from the Loa, is continually being given out, in order to sustain the world. However, only when the water element is able to grasp the inner significance of this light within itself, and thus develop its own reflectiveness does it become a matter of the psychic evolution of consciousness. There and then one will find the drops of water everywhere in the universe, and these drops take on a new name, which we call "souls".

B. THE MYSTICAL SUBSTANCE OF THE WATER.

There can be no life without physical water, since the constitution of organic matter is completely dependent upon the element of water for its processes. So likewise there cannot be any life without the water of the psyche, or the soul, in which to localise itself and in which to find its most elementary experience. Life, then, must be considered the mystical substance of the water, just as soul in the sense of the psychic entity is its essence. Life is a product of the union of water and light, this is the metaphysical light which coming forth from the very highest is to be found as the causal energy behind all phenomena. Life is the energy which rises into being when light after being reflected many, many times in the mirroir-like interior of the soul, gradually reduces the space of its reflective arc to the infinitesimal, and when at such a level, having become a veritable point of energy, or monad, it then begins to expand in a metaphysical manner, and to envelop the whole area about it by means of the organisation of physical matter according to a field-concept, so that everything within its field of operations becomes interrelated and "alive". These monads, or points of light-energy are the monad-spermatozoa of nature, and they are to be found wherever there is anything. We are here only concerned with their processes, having discussed their structures in the experimentations of sexual magic. already.

When the rays of light have been reflected within the soul to the infinitesimal level, there occurs a certain reversal of the process. Having achieved the infinity of minuteness, -- although only those who achieve it will be the sources of life, but since nothing is lost within the soul, each ray may be said to achieve the infinity of the small eventually -- the light passes out of the physical world through the doorway of the infinitely small and returns by the same door completely transformed. Thus. we can say that the light travels from reflection 1 to infinity or reflection n, and from reflection n returns in the direction of reflection 1, this time transformed and made over into a metaphysical light, which is the physical life. Thus, the process represented by the following

Light (R_1, R_2,…… R_x, R_{1-n}, R_n,……) implies

Life (R_n, R R_{n-1}, R_x,……,, R_2, R_1) confirms the very

words of the Holy Gospel according to Saint John, which asserts:

"In Him was life, and the Life was the Light of Men" (1:4) showing that metaphysical transformation in the Logos, or the Christ, or the Legbha, occurs at the very point of infinity, where the world of physical reality is taken up into Existence. Therefore, we may understand that the divine world may be approached through the, infinitely small as well as through the infinitely great, if we are concerned with physical dimensions of manifestation, and it may be approached through the various metaphysical methods of ordinary experience as well.

C. THE HERMETIC TEMPLE OF THE WATER.

The union of the mystical substance of life and the mystical essence, which is soul, leads to the normal life of awareness and the beginnings of experience. The Hermetic Temple of the Water, the, becomes the spiritually oriented soul directed towards thought, feeling, and refined emotion. The ideal methodology of this temple is the teaching of devotion, whereby the individual becomes more and more a part of the activity of the spirit, more and more a part of the life of spiritual values. This temple and mode of life may be thought of as the true beginning of the yoga of devotion, or the life of the religious ascetic and mystical person, who having freed himself from worldly cares and responsibilities now lives the life of contempletion, as he seeks to enter more and more into the divine vision. The Yoga of devotion and the mystical life of the devoted Christian are the most perfect examples of this temple, which seeks the refinement of feeling by means of all of those religious and mystical symbols, which lift the mind of man towards the holy and eternal.

Michael Aquarius and Racine Loa

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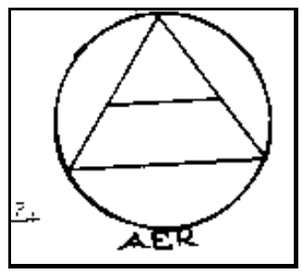


Monastery of the Seven Rays,
IInd Year Course in Sexual Magic Part IV.
The Projections of Sexual Magic.
Lesson 15, "The Cosmosopher of the Air".

A.THE MYSTICAL ESSENCE OF THE AIR.

For the paraphilosphical mind, Air is Mind. The essence of air, therefore, in its mystical sense must be understood as the mystical essence of mind. We now ask as to what this is; and only one possible answer is forthcoming -- mind is being. Mind is the principle behind everything in the manifested universe, and the only way in which to explore the world of being, is to understand the world of mind. Noetics, the metaphysics of mind is presupposed by ontology, the metaphysics of being. But, someone might say that this leads to a certain problem, we are confusing the abstract order of being with the concrete order of mind, for mind is concrete as it is revealed in experience. Yet, we answer that being as such exists only abstractly, as an abstract idea in the logical domain of mind. By examining all things we have realised the notion of being. Thus, in reality, what was thought to be primary is in reality quite secondary, for the world is filled with things, and these things have their existence because of their being thoughts in the metaphysical mind of certain higher beings. These higher beings, or more transcendental types of things have their being because they are thoughts in the divine mind. But the being of the divine mind is only that it is the mind of the supreme metaphysical consciousness of the universe of all minds and forms of consciousness. This is, of course, God. Thus, there exists a descending line of magical and metaphysical levels, filling the void of the air with mind, and linking the humblest of existence with the divine mind of God. Being which is an abstraction is the ideal whereby any level of existence is thought by Mind. In this case, therefore, the ideal of mind is the most concrete and hence the most real form of being. All being is dependent upon mind.

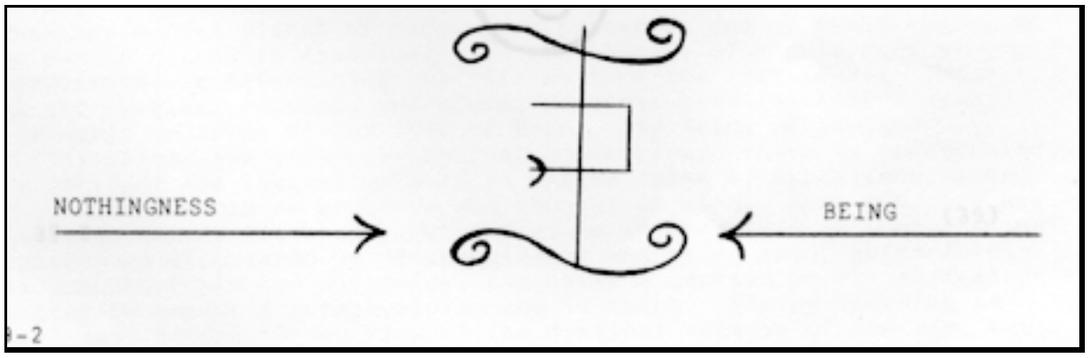
The element air, identified in the Zodiac with the signs of Libra, Aquarius, and Gemini, shows the mental character of these signs in the way in which they are to be placed in the birth-chart. However, they are projections out of the element of air, and they reflect the three ways in which mind can express itself, as either practical mind (Libra), speculative mind (Aquarius), or analytical mind (Gemini). When the mental planet of Mercury is placed in one of these signs, as my own is placed in Aquarius, then the element of air is very strongly represented in determining the life-role of the individual. The air in its mystical essence, therefore, projects itself outwards upon the world in terms of the idea of being. By means of various philosophical and paraphilosophical conceptions, there is constructed by rational and logical methods an entire frame of experience -- and this is the world as known to and thought by mind. Once a person has mastered the mystical essence of Air, he is free from all conceptions created or discovered by metaphysicians and he is able, quite able, to construct his own worldview, and under a certain occult obligation indeed to become a metaphysician and to teach. For by teaching he will lead others to the view of the mystical essence of the air, but more importantly, he will have explored one of the infinite dimensions of the universe, a part or unit in man's quest for complete gnosis of the universe.

B. MYSTICAL SUBSTANCE OF THE AIR.

If the mystical essence of the air is being, then the mystical substance must be non-being, or nothingness, for there is a completely logical relationship of exclusion which exists between these two categories -- essence and substance -- and the exclusion of being and mind must be nothingness and nonmind. However, it is more important to consider the forms of nothingness, as they are said to "exist". Nothingness may be viewed as the vacuum, which must remain fixed and absolutely apart from mind. Whatever is not in or of mind is nothingness, therefore nothingness must hide itself from mind, in fact it must appear only by indirection. Thus, we will only know of it by reasoning, as it is the object of some inference: "If there is being, here, there must not be nothingness, here, also. "Nothingness cannot be experienced, for we can only experience the constructions of the mind, and the residue of experience is something put together by the mind as the foundation of awareness. Mind is something to be found everywhere in experience, the very symbolism of nothingness is vague and indirect. Thus, we can if we might infer: "Colour is the symbol of being, therefore no colour can be the symbol of nothingness". We mean however more than just no colour may be the symbol of nothingness, for we mean that (and this is positive) perhaps here we haven't any colour to symbolise nothingness, but there may well be a certain realm where there are things which are related by analogy to out own colour system. These may serve as the symbols of nothingness, until the time, when, this realm is invaded or taken over by mind, and hence whatever is there becomes the symbol of being. Thus we will say that the symbols of nothingness perish every moment. Once they are thought, their existence is in question. Then what happens is that the mind

invades this world and drives them out, or rather transforms them, into its own symbols. Thus, the symbols of nothingness are said to be non-existent.

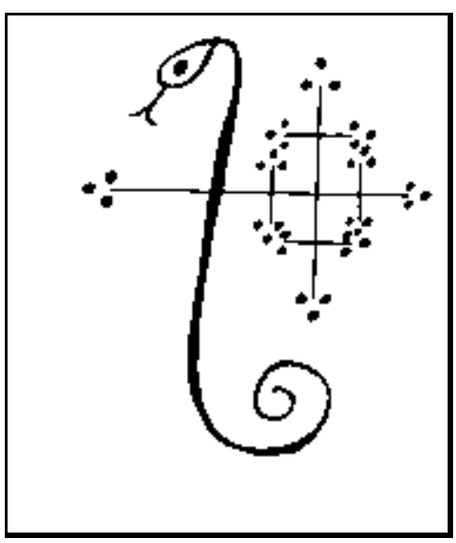
However, this dialectic should not be thought of as something depressing in any metaphysical sense or even trivial, for it serves well to illustrate the mystical sense of occult experience. For the mystic, that which he contemplates is precisely this nothingness, beyond and behind everything. The mystic is not concerned with the fact that the mind is continually and constantly invading this territory, for the mystic enjoys the chase. And, lastly, there is no reason to suppose that while God, in the New Testament sense is revealed as Mind, as the mystical essence of the Air, the hidden God of the Old Testament and of much Jewish mysticism may be justifiably revealed as the ever hidden and remote nothingness, the Mystical Substance of the Air.



C. THE HERMETIC TEMPLE OF THE AIR.

Being and nothingness unite in becoming, the ever expanding and ever unfolding evolution of consciousness and experience. Experience, which is filled with mind and its ideas, which is ever impinging upon the last frontiers of nothingness, and which is systematically blending every drop of reality into the structure of the world, constitutes a perfected and yet ever perfecting whole. The idea of perfection implies that even the ideals of judgement are being carried along with the whole as it moves forward. For this reason mind cannot remain fixed or static, rather it must flow and move and continually rearrange itself as it moves onwards towards fulfillment. The initiatic mind will understand that at each point he is brought into contact with divine immediacy, with a raw and unveiled presence of the very essence of his being, the Mind of God. This is really the justification for all prayer and meditation. If God is so immediately close as to provide himself for our own participation, then surely the mental methods of prayer and meditation are the ways in which we can communicate with Him. This is the rationale behind all forms of spiritual healing and intercession, which makes true mysticism and spirituality the easiest and most immediate realities in the world.

Michael Aquarius and Racine



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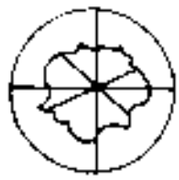
Monastery of the Seven Rays,
IInd Year Course in Sexual Magic Part IV.
The Projections of Sexual Magic.
Lesson 16. "The Cosmosopher of the Fire".



"PHILOSOPHICAL FIRE IS THE CREATION OF EARTH, WATER, AND AIR".

A. THE SYNTHESIS OF THE EARTH IN FIRE.

Racine: Certain philosophers have come close to the esoteric tradition in their understanding of the"substratum" of things, especially when they view that things are passing out or in through the infinitely small, or when they teach that the residum of the world is mind-made, in order to insure absolute rationality in experience.

Michael: I have in mind, now, the metaphysical and transcendental logic of Hermann Cohen, of the very famous "Marburg School". Not only did he teach the doctrine of the infinitesimal. as we have presented it, as well as teaching the view of the "given"---that which is given in experience as already mind-made or ready made by mind -- which we hold to, but he prepared the way out of the metaphysics of existence into that of actuality in his categories, where he always listed a very saturnian category. as a kind of bridge to the next level.

Racine: I presume you are referring to the following categories in his "Logic of Pure Knowledge", "origin", "reality", "Substance", and "Actuality."

Michael: These categories must be understood to be purely saturnian, for they refer to the bridge which is to be found in Capricorn: Thus, the category of thought is "origin", which refers metaphysically to both the residum as well as to the infinitesimal. This is the beginning of things in a very paraphysical way, I do not mean metaphysical, what I mean is philosophically of the earth.

The next, is the category of pure mathematics, or "reality". This means that we have asserted something about something, we have moved on to the next level of being, where after having separated out various unities of consciousness, we are concerned with their analysis or decoding. This is the method of Capricornian analysis.

The next is the category of applied mathematics "substance", which implies the physical and paraphysical material of the world. These are the various building blocks of the world, which reflect whatever physics seems to be dominant at the time. Always it is a Capricornian system of explanation, however.

Lastly, we face the category of modality known as "actuality". Here we are no longer concerned with making judgements about what we have been talking about, we are now concerned to pass over into a field of an entirely different subject-matter. This is the bridge which Capricorn forms between the four crosses of the cabala and the four points of the cardinal cross in the Zodiac of the orthodox astrologers.

Racine: The other remaining eight categories would relate to other signs of the Zodiac and to other occult interpretations.

Michael: Only two other signs of the Zodiac would seem to be able to embrace the other categories and these would be, in my opinion, Scorpio, (identity, multiplicity, law, and necessity), and Aquarius (contradiction, allness, concept, and possibility). I might add that only the esoteric neo-kantians would agree to this sort of speculative construction. Leo, life fire would be made up of all twelve of the categories.

Racine: While we would not attempt to assign each category to the Zodiac of twelve members, it can be seen that the categories of thought, pure mathematics, applied mathematics, and modality, correspond to our categories of logic, metamathematics, metaphysics, and noetics. From this type of pattern it is possible to form several newer occult sciences, unthought of even now by experts.

B. THE SYNTHESIS OF THE WATER IN FIRE.

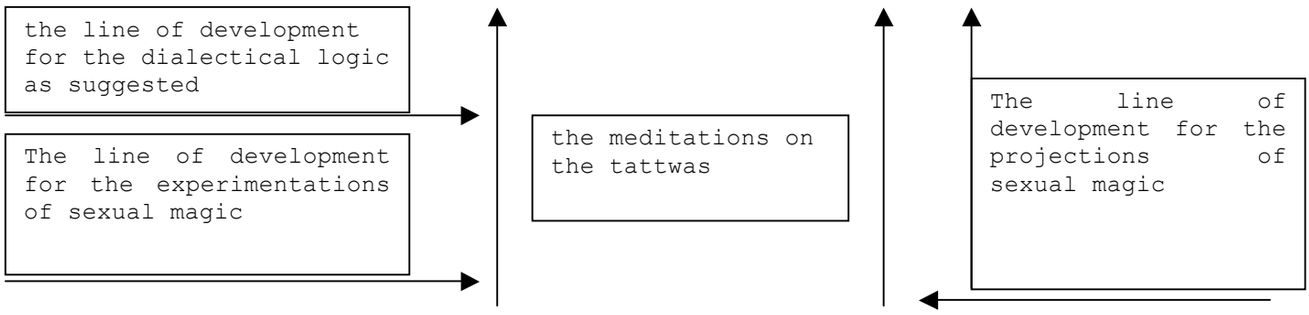
Michael: How grateful I am that we do not have to say anything about palmistry, practical cabala, and a lot of other matters, which are "old occult sciences and arts". I think that they are arts. They do not possess any living meaning for us, although for those outside of the Aquarian age, they possess much value. We were not asked to talk a lot about what we considered to be out of date and irrelevant subjects. There was not enough time to cover the essential truths and present the new occult sciences and methods of approach as well as comment upon what had been quite true in the mediaeval period.

Racine: However, our methods are not without a long tradition held behind them. By this we mean that what we now teach has been taught elsewhere for a very long time.

Michael: Guided by our twofold principles of experience and tradition, we have managed to put together a world view which is complete in itself and open to the infinite possibilities of a complete development. Having completed the study of sexual magic -- in as much as that subject is magical, we have come to the point where spirituality must be understood as deeply rooted in concrete experience. We have come to see that sexual magic is largely mental, and mental when it is not spiritual. It is not a physical science or art, but it consists in the symbolical and magicometaphysical charting of the pathway of the monad.

Racine: By making sexual magic an essentially mental and metaphysical science you have kept it from being abused by sensationalists and materialists, who are guided only by improper motives. By considering sexual magic as a process of development, in which the categories of being are the copulative elements, you have been able to provide in sexual magic the basis for a dialectical logic.

Michael: While I had not mentioned it, sexual magic is capable of a further refinement and development. This would be the isomorphic interpretation of sexual magic as a process of logical or dialectical development. Using sexual magic as the first level of science, it would be possible to build on top of it an entirely logical structure for research into meditation and possibly healing. I,think that meditation would be the best type of structure to aim at. Thus, bearing in mind what we have understood from a somewhat similar diagram in lesson 13, we would be able to build up something like the following diagram suggests:


the line of development for the dialectical logic as suggested
The line of development for the experimentations of sexual magic
the meditations on the tattwas
The line of development for the projections of sexual magic

Racine: This would seem to be a certain type of Yesodic creativity, which would seem to show that water was capable of taking on the Leo-qualities of fire, by projecting itself upwards.

Michael: We might say that projection is the fire-creativity of Yesod.

C. THE SYNTHESIS OF THE AIR IN FIRE.

Racine: Would you say in summary that much of what has been said in the first and second years' courses has been symbolical.

Michael: That is a matter of much interpretation, and stands in need of much qualification. The student will normally wish to learn more and more about sexuality, especially from the occult or even the esoteric standpoint. However, the principles given in the first two years must be understood to point beyond themselves to something much more significant, but which cannot be presented because it deals with matters of spirituality and meditation which are quite complicated. I would say that whatever has been said points beyond itself to what has not been said.

Racine: Would you say that in a truely metaphysical course of study the student should think out the subject with the teacher, even perhaps by way of anticipating what the teacher will say. I refer to those advanced systems of mental development which make use of simple diagrams, such as those taught by the Abbe' Julio, where explanation comes from the student, and after one sign has been explanation by the student, Abbe' Julio would produce another.

Michael: That method, with which I am familiar, will be used by most of the better occult schools in the next eight-hundred years, after the influence of Pisces has been broken entirely, You will note, however, that the method of the Abbe Julio is not directed towards beginning students, but it was used only by advanced students of metaphysics and magic.

Racine: Then, such a method would be directed towards the Age of Capricorn, where magical worlds will he studied much more directly and immediately. It would reflect the fire element in Capricorn, which is the sign of the magical mind.

Michael: For our purposes, it is necessary to present a very clear programme of studies, which attempts to present the most complicated ideas of magic as easily and as concretely as possible. In the Age of Capricorn, the student will have developed to the stage where he will not need such explications. But, think of the progress which has been made, even in this Age of Aquarius, from the mentality of Pisces and even earlier!

Michael Aquarius and Racine Loa.

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Monastery of the Seven Rays

Monastery of the Seven Rays,
Termination of the IInd Year Course in Sexual Magic,
Excursus to follow after lesson 16 of Part IV.
"The Idealistic Construction of the Conservation of
Magical Energies".
Part B. The Theory of Content.

MEDITATIONS ON THE TATTWAS, 3.

1. Alpha-Capricorn: Venus in Capricorn suggests that the . influence present will be cold and very intellectual. All artistic work will be dominated by form, and life will be expressed only by a certain aesthetic indirection, as when symbols refer beyond the ugly to the beautiful.

2. Beta-Capricorn: Jupiter in Capricorn will refer to wealth as the result of much labour. The wise man will be able to bring together many riches of matter and mind, but he need never fear their loss.

3. Gamma-Capricorn: Venus in Capricorn will imply a certain love of the deep mysteries of mind. The subject of experimental work and spiritual freedom will blend together in a wonderful activity. The goal of this work will always be the impartial love of the truth.

4. Delta-Capricorn: Pluto in Capricorn implies that there will be a certain moral cynicism and an easy use of illegal methods to achieve power over others. Some, however, will find this use to be helpful to humanity, as in methods of scientific research which are far ahead of their times.

5. Epsilon-Capricorn: Uranus in Capricorn implies the application of philosophical understanding to the understanding of the problems of world-wide need. The world-rulers will make greater use of philosophy and metaphysics in solving material problems.

6. Zeta-Capricorn: The Moon in Capricorn implies that man must learn to repress all emotion if he wishes to become creative. His emotions will then become mental acts, rather than feelings about different objects. He will then tend towards a more harmonious and relaxed life, freed of fears.

7. Eta-Capricorn: Saturn in Capricorn will lead the adventurer on to certain philosophical truths which are not easily presented to the uninitiated mind. Logic rather than some old-time magician will provide the initiation, however.

8. Theta-Capricorn: The Sun in Capricorn will mean that the wise man is a builder of esoteric edifices and logical systems. He will be able to bring together the inner and the outer in a perfect synthesis of truth. Mysticism and logic will be blended together.

9. Iota-Capricorn: Mercury in Capricorn implies that the.mind will be oriented towards the creation of a kind of encyclopaedic whole, or world, where everything of a true nature will be held together by certain necessary associations. This is the truest mirroir of the mind.

10. Alpha-Leo: The role of Venus in Leo is to inspire aristocratic acts of art and creativity. Here the initiate will be inspired to meditate upon the fires of creation as they are devoted to the beautiful.

11. Beta-Leo: Jupiter in Leo implies belief in the monarchy, as especially in the role of the legitimate ruler, rather than the dictator who has taken over the throne. Such a belief in the monarchy is idealistic and purist, and therefore may be thought of as suitable for building a political type of logic.

12. Gamma-Leo: Venus in Leo refers to the use of symbolism to represent the virtues of the perfect life, especially in art and architecture. Thus, the use of such symbols in the stained glass windows of mediaevel cathedrals reflects such a frame of mind.

13. Delta-Leo: Pluto in Leo refers to the use of certain solar energies in magical acts of a highly unspecified nature. These magical actions are so new to this world that they have not been explored or described fully. Yet, they are several aeons old.

14. Epsilon-Leo: Uranus in Leo implies a certain magical belief in the use of the Sun as the central source of supply of occult energies, which are used in developing magical expeditions into the uncharted realms of being.

15. Zeta-Leo: The Moon in Leo is very favourable for occult work of a creative or positive type. The initiate must not think of himself as somewhat limited, for his imagination is the principle of total and absolute freedom.

16. Eta-Leo: Saturn in Leo is the principle underlying the creation of an occult political state somewhere in higher space, from which certain experimental programs will derive which are used by humanoid politicians on earth.

17. Theta-Leo: The Sun in Leo is the father of archetypes and thus he may be understood as the ideal guide for all magicians seeking to build a new world. He is the occultly ideal counterpart to the realistic Sun in Capricorn.

18. Iota-Leo: Mercury in Leo has as its example the use of the eighty-one meditations on the tattwas as magical batteries in a system of logical exploration. These units are used to control certain magical energies. The student must realise by now that his is not just a course of study, when put out in diagrammatical form it is an individualised inductor or instrument for the collecting and distributing of magical forces. However, the wise man who masters this instrument will have only a metaphysical or a paraphysical and metamathematical control over the invisible worlds. He will then move on to something much more powerful, which is implied in what we are teaching him, the world system of magic.

19. Alpha-Gemini: Venus in Gemini implies a mental approach to the arts, which seeks to see the beautiful as a system of parts all interrelated.

20. Beta-Gemini: Jupiter in Gemini implies that the magician will be able to set forth a political system based on ideal forms. These forms will be endowed with life and will resemble a rich and vast forest.

21. Gamma-Gemini: Venus in Gemini related to the consciousness which is associated with the creation of the occult new sciences and newer forms of esotericism. This form of knowledge is itself perfectly ideal and perfectly empirical. It is governed by instruments and formulae.

22. Delta-Gemini: Pluto in Gemini refers to the use of certain esoteric methods of thinking and feeling which are not taught exoterically for reason of their danger to the mind of the student who follows them too seriously. We refer to methods taught by Russian occultists of the last century and this century, and which are said to derive from Thibet.

23. Epsilon-Gemini: Uranus in Gemini refers to those magical acts of consciousness which are prepared for by various types of yogic training. These must be avoided by the occult student of our path, as they lead to mental states directed away from reality.

[1]

24. Zeta-Gemini: The Moon in Gemini refers to intellectual activities which are based upon very simple premises, such as the magical system used by certain Germans which is based on the writings of Frege on arthmetic. These approaches should be encouraged for all students.

25. Eta-Gemini: Saturn in Gemini refers to the occult science of classification of parts and wholes. The student will wish to master this esoteric morphology in order to judge for himself which of his thoughts are valid and which are not particularly useful at the present time.

26. Theta-Gemini: The Sun in Gemini refers to the beginnings of being in the